

ARCHÆOLOGICAL DEPARTMENT, SOUTHERN
MADRAS

ANNUAL REPORT

ON

EPIGRAPHY

FOR THE YEAR

1919-1920



MADRAS

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Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919-20 of the Assistant Archæological Superintendent for—
Southern Circle—Recorded with remarks.

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 6th August 1920.
No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 22nd September 1920.
No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, dated 23rd/28th September 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1920.

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PART I.

OFFICE ROUTINE.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archæology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archæological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

ASSISTANT SUPERINTENDENT'S TOUR.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvari, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *śāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sitā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānisha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *śāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *śu.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Raṅgamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasana-bāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastys* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sarīār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānisha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyaḍu, wife of Mutyam Akkamappaṅgāru, a Padmanāyaka of Vipparla-gōtra, caused to be made the *mukha-maṇḍapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of this Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvār. Another lady of the same family whose name was Akkam . . . built the Bhōga-maṇḍapa for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāma-bhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Pattisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-maṇḍala).

6. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhāchalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the grooves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 28th October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram taluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Ālūr taluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevely districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

THE YEAR'S WORK.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1-277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyaṇ for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of money for *Aṇṇābhishēkam*, viz., heaping up cooked rice over the Śiva-linga as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaining a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmaḷu, *i.e.*, Tirumalavādi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *settis* and *pillais* granted on all articles such as reddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumalavādi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919-20.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total ...	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total ...	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st April 1919.		Received during 1919-20.		Total of (2) and (3).		Written off during 1919-20.		Balance on 31st March 1920.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Sons' fall plate camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand and one Bush Rapid Applanet lens.	1 Set	RS. 550 0 0	.. ..	.. ..	1 Set	RS. 550 0 0	.. ..	.. ..	1 Set	RS. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key	1	.. ..	.. ..	.. ..	1	.. ..	.. ..	.. ..	1	.. ..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	Value not known.
Ten articles (11 bundles)	1 Set	.. ..	.. ..	.. ..	1 Set	.. ..	.. ..	.. ..	1 Set	.. ..	
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	1	36 5 0	.. ..	.. ..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C:—

- I. *Bellary district*.—Eighty-one villages¹ in the Ālūr tāluka.
- II. *Chingleput district*.—Conjeeveram.
- III. *Coimbatore district*.—Forty-three villages² in the Dhārāpuram tāluka and Kodivēri³ in the Gōpicheṭṭipālayam tāluka.
- IV. *Cuddapah district*.—Bollavaram and Modamidipalli.
- V. *Godavari district*.—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva⁴.
- VI. *Guntur district*.—Mailavaram.
- VII. *Kistna district*.—Mudunūru and Gaṇapavāram.
- VIII. *Madura district*.—Pallichchandai.
- IX. *Nellore district*.—Nellore.
- X. *Tanjore district*.—Tiruvārūr and Pinnavāśal⁵.
- XI. *Trichinopoly district*.—Ādiguḍi and Tirumalavādi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920-21.

Number.	Name of place.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.</i>			
1	Ālaṅguḍi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Deśūr	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kāṭṭumannārkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapalli	Do.	To copy inscriptions in the Narasinha-svamin temple.
10	Maṇimūrthēśvarapuram .. .	Tinnevely	To copy inscriptions in the Vighnēśvara temple.
11	Melpādi	North Arcot	Contains many inscriptions.
12	Melūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Miṭṭūr	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattarāmēśvaram and Juttiga ..	Do.	Do.
16	Nirperutegeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Nissankadurga	Chittoor	Reported to contain inscriptions.
18	Perapamalur	North Arcot	To copy inscriptions in the Sriharīśvara temple.
19	Pōḷal	Chingleput	Reported to contain inscriptions.
20	Punṇam	Trichinopoly	To copy inscriptions in the Pushpavanana-thēśvara temple.
21	Rāghunāthasamudram	North Arcot	To copy inscriptions in the Ramaachandra-perumal temple.
22	Śalukḱai	Do.	To copy inscriptions in the Īśvara temple.
23	Sēmbalivaram near Kuḍapākkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śingaperumalkōyil	Do.	Rock-cut cave with inscriptions.
25	Taḍavāyi	Guntur	Reported to contain inscriptions.
26	Tēṇṇērī	Chingleput	To copy inscriptions in an irrigation tank.
27	Vasudēvapaṭṭam	Ganjam	Buddhist images.
28	Velligonda	Nellore	Reported to contain inscriptions.
29	Vēṅgalattūr	North Arcot	Do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Gutti—Anantapur.

Gudiattam—North Arcot.

¹ Of these forty-eight villages did not contain any inscriptions.

² Of these fifteen villages did not contain any inscriptions.

³ Visited but did not contain any inscriptions.

APPENDIX.
A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavaya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bana	Vikramaditya	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarman. Records the gift of the village of Viprapitha free of all taxes to a number of Brahmins.
2	The Tahsildar of Nellore ..	..	Mahārāja Damodarasvarman of Ananda-gōtra.	[2]nd year, Karttika, śu. di., trayōdāśī.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kangūra free of all taxes to Brahmins of various gōtras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandara-pura.
3	The Raja of Uralam through Mr. K. Nageswara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gange.	Maharāja Hastivarman ..	80th year, Kartika, ba. 8.	Do.	Returned to the owner.	..	Registers the gift of 2½ bala of land which was purchased from the residents of the agharika village of Hondevaka in Krosh-toka-variani as an aghara to Jayasaman of Vatsa-gōtra, a resident of Uramalla (i.e., the modern Uralam). The king is called Rajasingha and Ranabhatta.
4	Mr. Subbayya, trustee of the Vaidyanātha temple at Tirumalavadi, Trichinopoly district.	..	....	Śaka 1654, Paridhavi, 8, Panguni, 8, Tuesday, Retriya, Revati.	Tamil ..	Do.	..	Records a gift of land in the village of Gandaradittan for conducting various services, for lamps and flower-gardens, to the temple of Tirumalavadi-Nayanar by Sukadevayyan.
5	The Karnam of Chinnakurti, Ongole taluk, Guntur district.	Reddi	Vemaya Reddi	Śaka 1257, Yuva, Kartika, śu. di., 12, Thursday, Manavadi.	Telugu	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chinnakurti, Bhimesvaram, Pulikonda, Mailavaram and Kunnapuri, to Chittambrim Timmana Bhatta. The village of Kamaturtham in the Annunavaboli-sima in the Srisailla-Bhumi was also given to the same individual as aghara.
6	M. R. Ry. Divi Hanumanahar, Kodu-Tadipatri, Tenali taluk, Guntur district, through Mr. A. Rangaswami Saraswati.	Do.	Anna-Vema	Śaka 1296, Nabhasya, Bhadrapada, Purnima, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reddi kings up to Anna-Vema. Records the grant of the village of Pochani-Tadipatri by the king to the scholar Feddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.By. Divi Hanumachar, Kodi-ladiparru, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Reddi	Vēma, son of Kōmatī ..	Śaka 1341, Vikarin, Mārgasira, Dhanus.	Sanskrit and Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Rudravaram to a number of Brahmaas. The last verse of the inscription says that Śrinātha, the Vidyadhikari of king Vēma composed the inscription which ends with the sign-manual of the king 'Sri Viramarāyanasya'.
8	M.R.By. Ponukupāṭi Ramayya through Mr. A. Rangaswami Sarasvati.	Do.	Kōmatī-Vēma ..	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Saṅkara the village called Pinapāḍu and that Śrinātha-Bhaṭṭaraka composed the inscription. Damaged. Registers the grant, by the king, of the village Mṛoparru in Chaurāṭṭa [i]liviśaya to a Brahman called Mandasāman (the village) Vānaparru and was well-versed in the Vedas and the Vedāṅgas. The donee is stated to have been attached to (bhakta) Maṅgi Yuvarāja.
9	M.R.By. Brindavanam Gopalacharyulu, Ipar, taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chalukya.	[Jayasinh]a-vallabha Mahārāja.	..	Sanskrit and Telugu.	Do.	..	Records the grant, on the occasion of a Saṅkranti, of 20 khandikas of paddy-growing land in the village Jalamarn lying in the Pōṭṇanduvishaya, to a Brahman named Kēśavaśarman of the Atreya-gōtra and Hiranyakesi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
10	Do. do. Do.	Do.	Viśnuvardhana Mahārāja, son of Vijayaiddhi.	23rd year ..	Do.	Do.	..	Registers the grant of the village Vilemba [i]l in Guddati-vishaya to the Brahman Agniśarman of the Vatsa-gōtra by the king for the prosperity of his race. They record the grant of the village Marōnukaliki to two pious Brahmaas.
11	Do. do. Do.	Viśnukundin.	Mahārāja Śri Madhavavarman, son of Mahārāja Śri Govindavarman.	37th year, Summer, 7th fortnight, di, 15.	Do.	Do.	..	Registers the grant of the village Kalvāmanulu in the Triliṅga-vishaya and Khandavāta-shāla by the king to the Brahman Peddi-Yayvan of the Harita-gōtra, who was a great astronomer.
12	Do. do. Do.	Do.	Śri Madhavavarman, son of Devavarman and grandson of Mahārāja Śri Madhavavarman.	[37th year, Spring, 7th fortnight, di, 7.]	Do.	Do.	..	Registers the grant of the village Nandamāru in the same visaya to the same Brahman.
13	The Tahsildar of Tenali ..	Reddi	Pedda Kōmatī-Vēma ..	Śaka 1326, Tarapa, Pausha.	Do.	Do.	..	
14	Do. do. Do.	Do.	Do. ..	Śaka 1333, Kharā, Mārgasira, su. di., trayodasi, Dhanus.	Do.	Do.	..	

B.—Stone inscriptions copied in 1919 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rock,' Arulala-Perumal temple, Little Conjeevaram, Conjeevaram taluk, Chingleput district.	...	Tribhuvanachakravartin Vijaya Gandagopaladeva.	8th year, Dhanus, su. di., dasami, Sunday, Revati.	Tamil	Gift of 33 cattle for a perpetual lamp by a native of Malai-mandalam to the temple of Arulala-Perumal who was pleased to take his stand in Tiruvattiyur. Mentions the liquid measure Ariyannavallai-nal.
344	On the same wall .. ..	....	....	[2] 7th year	Do.	Gift of one-eighth perpetual lamp by Gollappundi Devi-Nayakkan residing in Sirumalai in Pakka-nadu to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	1[9]th year, Vrischika, ba. di.	Do.	The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Pittima Devikamayai, one of the servants of Madurantaka Pottappicholan Manumasiddharasan Tirukkalattidevan alias Gandagopalan to the temple of the Perumal.
346	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura, Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heres and the anointment of victors.'	35th year, Karkatika, 5, Sunday, Pushya, pratama.	Do.	(Gift of 136 goats and sheep for 1½ perpetual lamps by Rama Ramau of Moranottamangalam in Valuvu-nadu, a district of Malai-mandalam to the temple of Arulala-Perumal.
347	Do. .. ..	....	....	....	Grantha	A Sanskrit verse in praise of Tatacharya, who celebrated 100 marriages every day.
348	Do.	Chola	Tribhuvanachakravartin Kolottunga-Choladeva, 'who was pleased to take Madurai (Madura), the crowned head of the Pandya, Ilam (Ceylon) and Kongu.'	23rd year, Vrischika, 4, Monday, Pushya.	Tamil	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Arulala-Perumal at Tiruvattiyur in the city of Conjeevaram in Eyri-kottam, a district of Jayangondasola-mandalam.
349	Do.	Do.	Tribhuvanachakravartin Rajarajadeva III	11th year	Do	Unfinished. Gift of 48 sheep for half a lamp to the temple of Alvar at Attiyur in Eyri-kottam, a district of Jayangondasola-mandalam by Machaladevi, daughter of Bhattaya-Nayaka of Dorasamudra.
350	Do.	Pallava	Sakalabhuvanachakravartin Kopperunjingadeva.	15th year, Rishabha, ba. di., tritaya, Friday, Mola.	Do.	Assignment of certain taxes in Somaangalam for offerings and repairs in the same temple by Kadakkai alias Nilagangarayan.
351	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	7th year, Rishabha, su. di., dvitaya, Wednesday, Ardra.	Do.	Gift of 12 buffaloes for a perpetual lamp to the temple of Arulala-Perumal by Alvalunkolai, son of Pandavaddan Valavadarayakon of Patir. Mentions the liquid measure Arumolinnaigai-nali.
352	Do.	Do.	Do.	29th year, Kanya, sa. di., paichami, Thursday, Anuradha.	Do.	Gift of 33 cattle for a perpetual lamp to the temple of Arulala-Perumal by Kommanappangaru of Mottuppalai.
353	Do.	Pallava	Kopperunjingadeva	1[1]th year, Rishabha, 2, Mola, Saturday, Pramoduta	Do.	Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandra-setti of Mandalaigal in Nollu-nadu.
354	Do. .. ..	....	....	....	Grantha	Records the construction of a Vimana by Tatacharya at Phamipattigiri (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chola	Tribhuvanachakravartin Rajarajadeva	7th year	Tamil	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramesvaranagalamudaiyān Sīlambanādan Ambalakuttan Sediyaṛayan of Paramesvaranagalam alias Sojakulatilaka-chaturvedinagalam in Sembur-kottam.
356	Do.	Pallava	Kopperunṅgingadeva	20th	Do.	Gift of 15 Nelli-māḍai coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annaladevaṅ of Nelli.
357	Do.	....	....	....	Do.	Gift of land in the village of Karaṇai for worship at the service called Gaṇḍagopalan-ṣaṇḍi, repairs, etc., in the temple of Arulala-Perumal at Tiruvattiyur in Kañchipuram in Eyir-kottam, a district of Jayangondaśola-maṇḍalam by Madurantaka Pottappichōḷa Manumasiddharasāṅ Trunkkalatidevan alias Gaṇḍagopalan. The gift was made in the 18th year of Rajarajadeva.
358	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	21st year, Tula, śn. di., chaturdaśi, Sunday, Revati.	Do.	Gift of cows and bulls for 2 lamps to the same temple by Nalappiyarulan Nārayananunbi Damōdaran, one of the Kēlyi-Mudalis of Gaṇḍagopaledeva.
359	Do.	Do.	Do.	14th year, Sīnha, 29, pañchami, Sunday, Viśākha.	Do.	Gift of cows and a lampstand for a perpetual lamp to the same temple by Maṇarajāṅ Rajalēvaṅ, a feudatory of the king. The chief bears many brūḍas.
360	Do.	Do.	Tribhuvanachakravartin Kuloṭṭunga-Chōḷadeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	23rd year, 342nd day.	Do.	Gift of 10 Brūjabalan-māḍai for burning a lamp in the same temple by a native of Puḷai in Poyśala-naḍu.
361	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura, Ilam (Ceylon), Karuvir and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year, Mithuna, 24, Monday, Śravana.	Do.	Gift of 33 cattle for a lamp by a native of Orālaacheri in Velleppa-naḍu, a district of Malai-maṇḍalam.
362	Do.	....	....	....	Do.	Gift of land in Kavirippakkam alias Vikrama-Chōḷa-ekator-vedināṅgalam in Paduvur-kottam for festivals, worship at the service called Gaṇḍagopalan-ṣaṇḍi and repairs, in the temple by Madurantaka Pottappichōḷaṅ Manumasiddharasāṅ Tirukkalatidevan alias Gaṇḍagopalan in the 16th year of Rajarajadeva?
363	Do.	....	....	....	Grantha	Sanskrit verse in praise of Tatayadeśika.
364	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	5th year	Tamil	Gift of a lamp by Tikki-Nāyakkar, brother of Padiyari Vayirappa-Nāyakkar the Mahapradhana of Madurantaka Pottappichōḷaṅ alias Eṇṣiddharasāṅ of Nelli-naḍu.
365	Do.	Pallava	Sakalabhuvanachakravartin Kopperunṅgingadeva.	19th year, Kanyā, śn. di., Thursday, pañchami, Viśākha.	Do.	Gift of 86 sheep and a ram for a lamp to the same temple by Arunagiri-Perumal, one of the sons of Pañchanaḍiava Nālagaraiyar who is called pūḷaiyar (son).
366	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	22nd year, Mīna, 2nd, di., tribhūya, Friday, Svātī.	Do.	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaiya-Dandanayaka, son of Dūḍapillai-Dandanayaka of Aranaipuram, one of the ministers of Hoysala Vira-Someśvaradevanasa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chōla	Tribhuvanachakravartin Rajarajadeva	Śaka 1154, 16th year, Makara, śu. di., Prathamā, Friday, Savana, 23rd year, Makara, śu. di., śaṣṭhi, Saurday, Kāvai, 20th year, Mīna, ba. di., trīya, Friday, Svati, Śaka 1433, Prajāpati, Simha, śu. di., pañchami, Thursday, Svāti.	Tamil ..	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kāmi Nayan, one of the mudalis of Madurantaka Pottappi chōla. Tirukkalattideva Gaṇḍagopala. The latter is called pillaiyar (son).
368	Do.	Do.	Do.		Do. ..	Gift of 33 cattle for a lamp to the same temple by Vellappagāda Kaṇḍipirakōḍu Gaṇḍaṇ Irāmāṇ alias Puruṣamāpikka-śeṭṭi.
369	Do.	Do.	Do.		Do. ..	Gift of 11 cows for providing milk at the midnight service by Pōlāṭṭi-Dandāyakan, one of the ministers of Hoysala Vira-Someśvaradevarasa.
370	Do.	Vijayanagara	Vīrapratāpa Krishnadeva-Maharaya	Śaka 1433, Prajāpati, Simha, śu. di., pañchami, Thursday, Svāti.	Do. ..	Gift of the village of Pulambakkam in Vadapāṭṭi-nādu, a subdivision of Puttanur-kōṭṭam, a district of Pādārvip-rājya in Jayagondasolā-nadalam, for celebrating the festival in the month of Aṣāṇi, by Vyasa-Tīrtha (a Madh-vaguru) disciple of Brahmanya-Tīrtha. Vyasa-Tīrtha seems to have got the village as a gift from Krishnaraya and the festival was instituted in his name. Vyasa-Tīrtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do.	....	Tribhuvanachakravartin Kōṭṭirummaikōṇḍaṇ.	17th year, 353rd day.	Do. ..	Gift of the village of Arpakkam in Magaral-nadu for conducting the daily expenses in the same temple. Gurukulārayaṇ, Nigariśōḷappallavaraiyaṇ and Nilagaṇḍaraiyaṇ figure among the signatories.
372	Do.	Chōla	Tribhuvanachakravartin [Kuloṭtunga-Chōladeva, who was pleased to take Madura and the crowned head of the Pāṇḍya.	17th year ..	Do. ..	Registers the total yield of paddy received from the lands of Arpakkam which was granted to the same temple. The lands seem to have included those belonging to Kuṇṇakīḷaṇ Velaṇ Atkondavillī which were separated from Arpakkam under the name Periya-Perumal-vilagam in the 23rd year of Rajaraja.
373	Do.	Vijayanagara	Vīrapratāpa Achyutaraya-Maharaya	Śaka 1461, Vikari, Makara, śu. di., pañchami, Wednesday, Uttara-Bhadrāpada.	Grantha and Tamil.	Gift of three villages—Kalappalaupattin, Tarkolappattin and Paṇṇittāṅgal in Damar-kōṭṭam of Chōṇṭragiri-rājya in Solingapuram circuit, by Parāṅkēśa-Jiyar, disciple of Narāyaṇa-Jiyar for meeting the expenses on 15 Ekadasi days.
374	Do.	Do.	Vīrapratāpa Achyutadeva-Maharaya	Śaka 1457, Vikṛiti, Karkāṭaka, ba. di., āṣāṇi, Rohini, Wednesday.	Tamil ..	Incomplete. Gift of gold by the same individual for meeting the expenses on the [9] Ekadasi days and on the Kausika-dvadasi days during the chāturmāsā (4 months) after hearing the Kausika Purāṇa. The items of expenditure included the presentation of a cloth to Vāṇ Saṅgopā-Jiyar who seems to have read the Kausika-Purāṇa.
375	Do.	Do.	Vīrapratāpa Krishnadeva-Maharaya	Śaka 1446, Tāra, Rishabha, 1, Friday.	Do. ..	Gift of land for offerings to the god Per-Arulājār by the king. The gift was registered in the name of Sripati-Ayyan by the temple authorities.
376	Do.	....	....	....	Telugu ..	Gift of the village Tūpāḥurnu-agrahara for certain festivals to be conducted in the temple.
377	Do.	....	....	Śaka 1649, Plavaṇ-ga, Tai 21, Friday, Uttara-Phalguni.	Do. ..	Records certain privileges in the temple given to Satyavijaya-Tīrtha, a Madhva guru of Uttaradi-maṭha.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chola ..	Tribhuvannachakravartin Rajarajadeva ..	6th year ..	Tamil ..	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kuli of land for rearing two flower-gardens by Padiyara Vayirappa-Nayaka, one of the ministers of Madurantaka Pottappicholai alias Erasidda-Arasan Nellar for the merit of his mother Kamasaniyar.
379	Do.	Vijayanagara ..	Virapratapa Venkatapatideva-Maharaya ..	Saka 1597, Visva- [a- vasu], Karkataka, ba. di., dvadasa, Tuesday, Rohini. Saka 1493, Angi- rasa, Makara, su. di., trayodasi, Monday, Punar- vasu.	Do. ..	Registers an exchange of villages effected by Ettur Tirumalai Kumara-Tatacharya.
380	Do.	Do. ..	Virapratapa Srirangadeva-Maharaya ..	Saka 1514, Nanda- na, Rishabha, ba. di., tritiya, Mula, Thursday. Saka 1517, Manma- tha, Simha, su. di., Paurnama, Sra- vishtha, Satur- day.	Do. ..	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vargasi for the merit of Achyutappa-Nayaka, son of Adappan Sinna Sevappa-Nayaka.
381	Do.	Do. ..	Virapratapa Venkatapatideva-Maharaya, 'who instituted the elephant hunt.'	Saka 1496, Bhava, Makara, su. di., trayodasi. Mon- day, Punarvasu.	Do. ..	Gift of the village of Puttarappatin to Ettur Tirumalai Kumara-Tatacharya for conducting certain festivals in the month of Adi while the god was taken to the yagasala (within the temple) after performing the Agnistoma sacrifice.
382	Do.	Do. ..	Do. ..	Saka 1517, Manma- tha, Simha, su. di., Paurnama, Sra- vishtha, Satur- day.	Do. ..	Registers a gift of land for certain festivals in the 16 pillared- mandapa situated in the Visva-pandita-toppu to Visva- Pandita, son of Timma-Pandita and grandson of Visva- Pandita, agent of Ettur Tirumalai Kumara-Tatacharya for the merit of the latter.
383	Do.	Do. ..	Virapratapa Srirangadeva-Maharaya ..	Saka 1496, Bhava, Makara, su. di., trayodasi. Mon- day, Punarvasu.	Do. ..	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruvengadasirukkar alias Sri Parankusa Tiruppani-Pillai of the temple at Tiruppullani in Pandi-mandalam, by Ettur Tirumalai Kumara-Tatacharya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Venkatapati-rasayyan, (probably Venkata I).
384	Do.	Do. ..	Virapratapa Achyutayadeva-Maharaya ..	Saka 1451, Virodhi, Kumbha, su. di., Paurnama, Mriga- sirsha.	Do. ..	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
385	On the south side of the same 'rock.	Chola ..	Tribhuvannachakravartin Rajarajadeva ..	14th year, Mima. ba. di., dvadasa, Wednesday, Satishaj.	Do. ..	Gift of 10 Gandagopalan-madai for a lamp by Potpidavaya-Nayaka, one of the servants of pillaiyar (son) Gauda-gopala.
386	On the same wall .. ..	....	Tribhuvannachakravartin Allum Tikka- Maharaja Gandagopalaadeva.	6th year, Simha, su. di., Ashtami, Wednesday, Anu- radha.	Do. ..	Gift of 25 madai for a lamp by a native of Kollanam (Kollam?) in Mel-mandalam. Refers to the 2nd year of the chola (?) king and gives 39 panam as equivalent to 4 madai.
387	Do. .. ..	....	....	20+1st year ..	Do. ..	Records an order of Madurantaka Pottappicholai. Registers the exemption of taxes on the lands forming the flower-garden of Arulanatha in Padaiyuru alias Devay-perumalnallur in Uppukattu-kottam. Rajagandagopala figures as the signatory in the end.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same rock.	Chōla	Tribhuvanachakravartin Rajarajadeva	23rd year, Simha, ba. di., dvadasī, Wednesday, Pushya.	Tamil ..	Gift of cows for half a lamp by a lady residing in Vadavur to the temple of Arulala-Perumāl at Kāñchipuram in Eyi-kōttam, a district of Jayangonda-sōla-mandalam.
389	On the same wall	Do.	Rajarajadeva ..	[4]th year ..	Do ..	Gift of land in Śrīraṅgavilagam in Ulagaṇḍa-Cholalanal-lar, a hamlet of Rājendra-Chola-chaturvedināṅgalam, for maintaining a maṭha.
390	Do.	Do.	Knōttuṅga-Choladeva	14th year, Meshā, ba. di., Friday, dasami, Dhanuṣṭhā.	Do. ..	Unfinished. Mentions Rājendra-Chola-chaturvedināṅgalam in Kaliyur-kōttam, a district of Jayangonda-sōla-mandalam.
391	Do.	...	....	Dhanuṣ, ba. di., trayodasī, Wednesday, Jyēṣṭhā.	Do. ..	Damaged. Seems to record a gift of land to the temple of Alagapperumāl by Maṭurantaka Pōttappi .. alias Manumasiddharasa .. .deva in the 2[2]nd year of Rajarajadeva.
392	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	18th year, Mina, ba. di., pañchami, Tuesday, Jyēṣṭhā.	Do. ..	Gift of a lamp to the temple of Arulala-Perumāl by a native of Palaiyur in Tūma-nādu in Malai-mandalam.
393	Do.	...	Tribhuvanachakravartin Vijaya-Gaṇḍa-gopaladeva.	8th year, Kumbha, su. di., trayodasī, Monday, Pushya.	Do. ..	Gift of a lamp to the same temple by a Nayaka of the Malai-mandalam.
394	Do.	...	....	...	Do. ..	Gift of the village of Ukkaḷ alias Vikramabharana-chaturvedināṅgalam for conducting the service called Gaṇḍa-gopalan-sandi, festivals and repairs in the same temple by the chief mentioned in No. 382 above. The gift was made in the 16th year of Rajarajadeva.
395	Do.	...	....	...	Do. ..	Gift of the village of Paḍappam alias Devapperumāl-nellor in Kaliyur-kōttam for conducting the service called Gaṇḍagopalan-sandi, offerings and repairs by Maḍhuran-taka Pōttappichōlan Manumasiddharasa Tirukkalattidevan alias Gaṇḍagopalan in the 17th year of Rajarajadeva.
396	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	22nd year, Vriś-cha, ba. di., septami, Makha, Bhavaka, Tai 2 ..	Do. ..	Gift of a lamp by Iravi Iravittan, one of the merchants of Nellor residing in Muraṇḍamaṅgalam in Valluvanadu.
397	Do.	...	....	...	Do. ..	Gift of (the village of) Maṇjapaḷli by Mallappa-Daṇḍa-nayaka for offerings and a flower-garden.
398	Do.	...	....	Śaka 1390, Pingala, Kartigai, su. di., pañchami, Monday, Sravastya.	Grantha and Tamil.	Records the privileges given to Śrīraṅgacharya, son of Vadithikara Śrīnivāsaguru of Śrīvatsa-gōtra, in the temple of Devapperumāl.
399	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	22nd year, Makara, ba. di., pañchami, Wednesday, Uttara-Phalguni.	Tamil ..	Gift of 2 lamps by a native of Muraṇḍamaṅgalam in Valluva-nadu, a district of Malai-mandalam.
400	Do.	Do.	Do. ..	21st year, Mithuna, su. di., pañchadasi, Wednesday, Mōla.	Do. ..	Gift of 2 lamps by a servant of the temple of Arulala-Perumāl.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the south side of the same 'rock'.	Hoyasala ..	Vira-Vallaladeva III ..	Bhavaka, Tai, 2 ..	Tamil ..	Records that Kampaya-Dannayaka agreed to conduct certain festivities in the grove called Ninattadamudittaperumal-tiruttoppu instituted by Echechaya-Dannayakkar while Vira-Vallaladeva was camping at Kañchipuram.
402	On the same wall ..	....	Tribhuvanaachakravartin Kōnerimakkop-dai ..	26th year, 79th day.	Do. ..	Gift of land free of taxes in the village of Sōlmangalam alias Kājasthām-ū-chaturvedimangalam for defraying the expenses of the Arulāja-Perumal temple.
403	Do. ..	Chōla ..	Chakravartin Kulottunga-Chōladeva ..	3rd year, 6th day ..	Do. ..	Gift of land as devadāna to the temple of Tiruvattiyar Alvar.
404	Do. ..	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	1[5]th year ..	Do. ..	Gift of the village of Tirayalam in Elavūr-nadu, a subdivision of Eyl-nadu by Dandinagōpa Jagadobbaganda Goppaya-Pāṇḍanayaka, son of Malla-Dandanayaka, one of the feudatories of Vishnuvardhana Vira-Narasingadeva.
405	Do. ..	....	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	21st year, Kumbha, su. di., trayodasi, Sunday, Pūshya.	Do. ..	Gift of lamp by Gundūr Singapperumal alias Abhinavabhaṭṭa-Bana of Veljecheri.
406	Do. ..	Chōla ..	....	....	Do. ..	Begins with the historical introduction 'உசையு ஸக' etc. of Kulottunga-Chōla II and registers a sale of land for the maintenance of a matha in the temple of Arulāja-Perumal. The record bears an introductory remark that it registers a gift of land for feeding Sri-Vaishnava-Brahmanas who came to witness the festivals in the months of Māsi and Vaiṣāsi by Arpakkilāṅ Sirilango alias Valayan Murendavelāṅ.
407	Do. ..	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year, Mina, su. di., aṣṭami, Saturday, Mṛga-srēṣṭha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Irunādikkoḍai Mallappalli in Malai-mandalam to the same temple.
408	Do. ..	Do. ..	Do. ..	14th year, Mina, su. di., ekadasi, Monday, Pūshya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Ammanadandanayaka, the minister of Hoyasala Vishnuvardhana Vira-Narasingadeva.
409	Do. ..	....	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	23rd year, Rishabha, su. di., Saturday, ekadasi, Hasta.	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Malai-mandalam.
410	Do. ..	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year ..	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Karavappalli.
411	Do. ..	Vijayanagara	Virapratāpa Krishnadeva-Maharāya ..	Śaka 1431, suka, Mina, su. di., dvitīya, Monday, Rēvati.	Do. ..	Gift of land in [Vaj] Śādagōpapuram for burning camphor, for offerings and for Brahmanas by Appā-Tillai. The land seems to have been handed over to him by Narasingaraya-Maharāya.
412	Do. ..	Do. ..	Do. ..	Śaka 1448, Vrisha, Bhādrapada, 13, su. di., Friday, Śravana.	Telugu	Gift of silver vessels for offerings and bath.
413	Do. ..	Do. ..	Do. ..	Śaka 1446, Tārana, Mārgaśīra, do. di., Monday, Śravana.	Do. ..	Gift of a jewelled pendant by Rayasam Sripatayya.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south side of the same 'rock'	..	....	Saka 1449, Vyaya, Ashadha, su. di., 5, Monday.	Telugu	Gift of 10 madai by Nāraparasayya, agent of Rayasam Sripatayya for offerings on certain festival days.
415	On the same wall	..	....	....	Tamil	Records the gift of the village of Pundi by Madurantaka Pottapichchola Tirukkalatideva alias Gaṇḍagopāladēva for offerings and worship to the god and for repairs to the temple of Kāḷamegha-Perumal in Kandaravirāpeṭṭai alias Gaṇḍagopāla chaturvedamangalam in the district of Paduvur-kōṭṭam in Jayangopadāśola-maṇḍalam in the 22nd year of Rājārājadeva.
416	Do.	Chōja	Tribhuvanachakravartin Rājārājadeva	17th year, Vriśchika, ba. di., ekadāśi, Wednesday, Hastā.	Do.	Gift of two lamp-stands and 33 cows and one bull, by Vyāsamudrapatayyar Bhimaraser, one of the mudals of Madurantaka Pottapichchola Tirukkalatideva alias Gaṇḍagopāladēva for a perpetual lamp.
417	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura, Ilam (Ceylon), Karuvur and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 20th day.	Do.	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanavirānpadiyilār.'
418	Do.	Vijayanagara	Vīrapratāpa Kṛishnadeva-Mahārāja	Saka 1449, Sarva-jit, Mīna, su. di., septimi, Wednesday, Rohini.	Do.	Gift of money for the daily supply, for use in the temple, of two sacred threads (vaṇḍopavita), champaka flowers and one lime fruit to adhikaram Nāraparasayyar by Rayasam Ayyapparasayyar, son of Gōttimūkkil Tīpparaser.
419	Do.	....	....	20 + 1st year	Do.	Records an order of Madurantaka Pottapichchola and the gift, free of all taxes, of the village of Tūkāṇkōṭṭal in Nirvelur-nadu in the district of Uṇṇukkaṭṭu-kōṭṭam for conducting the Arpasī-festival and the service called Rājagāḍagopālān-sandi.
420	Do.	....	....	....	Do.	Damaged at the end. Records an order of Madurantaka Pottapichchola. Gift of the village of Aṭṭupputtur, free of taxes, in Nirvelur-nadu in the district of Uṇṇukkaṭṭu-kōṭṭam for conducting the Aḍi-festival and the service called Rājagāḍagopālān-sandi.
421	Do.	Vijayanagara	Vīrapratāpa Venkataratideva-Mahārāja, 'who instituted the elephant hunt.'	Saka 1513, Khara, Dhanus, ba. di., dvitīya, Tuesday, Pushya.	Do.	Gift of land in the Bratman village of Nāyanallūr alias Rānabhadrapuram for conducting the festivals Tiruvadhyanam-udaiyavanistrappu and Uḷagamunda-peruvayān-sirappu in the month of Margali to Nallammanagar, wife of Amman Arpaṇṇayangar, son of Paṭṭaḍi Periya-Perumal by Viśva-Paṇḍitar, agent of Eṭṭur Tirumalai Kumāra-Tāṭacharya, one of the managers of the Arulāja-Perumal temple.
422	Do.	Do.	Vīrapratāpa Achyutayadeva-Mahārāja	Saka 1459, Hēvilambi, Dhanus, su. di., trayōḍasi, Monday, Pushya.	Do.	Gift of money for offerings to be offered when the god is seated in the maṇḍapa of the Hanuman temple in the Sannadhi street by Kaṇḍāḍai Innadai Rāmanuja Ayyanagar for the merit of Periya Tirumalaya-Mahārāja, who is called Mahanāṇḍātesvara Chālukkarāja.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Saka 1609, Prabha, Rishabha, ba. di., Asvini, ekadasi, Thursday	Tamil	In modern characters. Records that Govindacharya, son of Prativadibhayanaka Rangacharya, is entitled to receive first triham, arupappadu and other privileges in the temple.
424	On the same wall .. ..	....	Alaukher Padsha Mahamadsa of Delhi ..	Saka 1645, Sobhakrit, Rishabha, Monday, su. di., septami, Makha.	Do.	In modern characters. Seems to record that Maharajarajari Sitakunriyar dug out a channel which connected the Sarva-tirtha and the Anantastaras while Nabab Sadullakhan Babadur was governing the Karnatic province.
425	On the west wall of the same 'rock'	....	....	Saka 1636, Jaya, Tai, ba. di., Friday, Hastha.	Grantha and Tamil.	In modern characters. Registers the grant of certain privileges in the temple of Arulala-Perumal to a certain Kovappachariyar.
426	On the same wall .. ..	....	Tribhuvanachakravartin Vijaya Gandagopadadeva.	4th year, Vrischika, ba. di., Wednesday.	Tamil	Gift of land to the temple of Arulala-Perumal by a native of Velur-nadu.
427	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	16th year, Kanya, su. di., pañchami, Friday, Revati.	Do.	Gift of land to the temple by a native of Panangudi in Valivala-kuram, a sub-division of Arumolideva-va-nadu, a district of Solai-mandalam.
428	Do.	....	Tribhuvanachakravartin Vijaya Gandagopadadeva.	9th year, Dhanus, su. di., ekadasi, Sunday, Bharaṇi.	Do	Gift of 17 Gandagopalan-madai coins, then current, to the same temple by Valtunai Apparsar, son of Sindamarsar of Tyagasamudrappattai. The money was held in trust by the residents of Amar in Tenpalyur-kottam, a district of Jayangonda sola-mandalam.
429	Do.	....	Do.	20th year, Kumbha, su. di., triyaya, Monday, Hastha.	Do.	Gift of 33 cattle for a lamp by a native of Malaiya-mandalam.
430	Do.	....	....	....	Tamil verse	Records the gift of gold (valjopavita) thread and ten perpetual lamps to the god Vishnu of Attiyar by Kalingar-kon.
431	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	22nd year ..	Tamil ..	Registers that a lady Perumalan Korri, daughter of Setta-tur Ponnai of Kuttanur made a will that 100 kuli of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do.	....	....	....	Do.	Gift of the village of Uludamangalam, the northern hamlet of Madurantaka-chaturvedinangalam, for conducting the festivals in the months of Aqi and Purattasi and the service called Gandagopalan-sandi and repairs by Madurantaka-Pottappichola Manumasiddhasan in the 16th year of Rajarajadeva.
433	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	9th year ..	Do.	Gift of 96 sheep and a ram for a lamp by a native of Varagar alias Alagiyasola-chaturvedinangalam, an independent village (tanjior) in Vadagarai Vesalipadi, a sub-division of Naduvu-nadu alias Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same 'rock'	....	....	....	Tamil	Gift of the village of Vayaluvam including Paduchcheri, free of taxes, for conducting the festivals in the months of Adi and Puraṭṭadi and the service called Gandagopalan-sandi by Madhurantaka Pottappicholai Manum-siddarasaṅ Trinkalattidēvaṅ Gandagopalan in the 16th year of Rajarajadeva.
435	On the same wall	Chōla	Tribhuvanaachakravartin Tribhuvanaviradeva, 'who having taken Madurai, Ilam (Ceylon) Kuruvar and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors,' Parakēsarivarman alias Tribhuvana-chakravartin-Vikrama-Chōladeva.	36th year, Kanya, 12, Nriṅgaśrisha, sap-tami.	Do.	Gift of 43 cattle for a lamp to the same temple.
436	Do.	Do.	....	9th year	Do.	Begins with the historical introduction 'Varaṇḍaśaṅ', etc. Gift of 96 sheep for a lamp by a native of Sūramūr in Vallanadu, a subdivision of Venkuma-kottam.
437	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	20th year, Mina, ba. di., ekādasi, Wednesday, Sravana.	Do.	Gift of 12 buffaloes for a lamp by a native of Nellur in Paṭṭaiya-nadu.
438	Do.	....	....	....	Do.	Gift of the village of Paluvur alias Rajendrasōlanalur, free of taxes, for conducting the festivals in the months of Adi and Puraṭṭadi and the service called Gandagopalan-sandi by the individual mentioned in No. 434 above in the 18th year of Rajarajadeva.
439	Do.	Vijaya-nagara.	Virapratāpa Kṛishnadeva-Maharaya	Śaka 1449, Sarvajit, Phanus, su. di., purnami, Saturday, Nriṅgaśrisha.	Do.	Gift of money for offerings and for Dhanurdasa-worship in the month of Margali, by Vengadattar, mother of Munjai Raghava Paṇḍitar.
440	Do.	Chōla	Parakēsarivarman alias Tribhuvana-chakravartin	....	Do.	Incomplete. Begins with the words 'Varaṇḍaśaṅ', etc. the historical introduction of Vikrama-Chōla. Records a sale of land, free of taxes, for offerings, in the villages of Avināsinallur separated from Peynambakkam and Vadamalakkam, the northern hamlets of Madurantaka-chaturvedimangalam.
441	Do.	....	Tribhuvanaachakravartin Allantikka-Maharaja Gandagopalandeva.	5th year, Makara, ba. di., trayodasi, Wednesday, Uttaraśadha.	Do.	Gift of 1,750 Nellur-pudu-madai coins for purchase of land for offerings by a merchant of Karayappalli in Malai-maṇḍalam.
442	Do.	....	....	....	Do.	Records an order of Madurantaka Pottappicholai declaring a gift of 13 veli of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijaya-nagara.	Virapratāpa Sadasivadeva-Maharaya	Śaka 1484, Dandubhi, Mithuna, ba. di., trayō-dasi, Monday.	Do.	Gift of the four villages, Nedungal, Karumbakkam, Man-bakkam, and Saṅkarachayapuram alias Sūruttil by Aḷagiyananavaḷa-Jyār, the keḷi of Periyakoyil.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same rock.	....	....	[19th year], Mina, su. di., pañchami, Wednesday, Revati.	Grantha and Tamil.	Records the gift of the village of Udaiyakamam in Anta-udra-vishaya by Somaladevi Mahadevi for daily worship and offerings to the god. It also mentions Srimat Anantavarma Rahuttaraya, who is stated to have belonged to the Ganga family and some of his brudās. He is stated to have camped at Abhinavaranavasi (perhaps Conjeevaram).
445	On the same wall	Chōla	Rājrajadeva	20th year, Adi, 12, septami, Monday, Aśvati.	Tamil ..	Records the gift of 128 cows and 4 bulls by Kalingasvaran-Anyanga Bhirmadeva Rahutta for four perpetual lamps in the temple.
446	Do.	..	Gandagopala	Saka 1153, Mithuna, ba. di., pañchami, Sunday, Dhani-satha.	Grantha and Tamil.	Gives the genealogy of Gandagopala and records the gift of a number of villages for conducting the festivals in the months of Adi and Puraṭṭadi, the service called Gandagopalan-sandi and repairs by Madurantaka Pottappich-cholan Manumāsiddarasai Tirukkattidevan alias Gandagopalan.
447	Do.	Vijaya-nagara.	Vijayratapa Sadāsivadeva-Maharaya	Saka 1180, Kala-yukti, Karkaṭaka, ba. di., sapami, Thursday, Revati.	Tamil ..	Records a gift of land by Alagiyamaravala Jiyar mentioned in No. 443 above for offerings. Mentions the shrine of Iondaradippodi-Aiyar and Prapadevarajendrapuram alias Etrajapuram.
448	Do.	Do.	Do.	Saka 1482, Raudri, Tula, su. di., septami, Friday, Sravana.	Do. ..	Records a gift of land for offerings by the same individual. Mentions the shrines of Alagiyasingar and Tiruppa-nalvar.
449	On the west and south walls of the same rock.	Do.	Vijayratapa Achyutayadeva-Maharaya	Saka 1452, Virṭi, Karkaṭaka, su. di., navami, Viśakha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Saṭagopala[mman] Lakshmanamman, a disciple of Saṭagopa-Jiyar. It is stated that Urukkaṭṭu-kottam in which Kanchipuram was situated is said to have belonged to Chandragiri-rāja.
450	On the north wall of the same rock.	Pallava	Sakalabhuvanachakravartin Kuṇḍinṅgadeva.	[11th year, Karkaṭaka, su. di., pañchami, Monday, Uttara-Phalguni.	Tamil ..	Gift of a lamp by a Nāyaka of the Mahai-mandalam.
451	On the same wall	Chōla	Tribhuvanachakravartin Tribhuvanaviradeva, who having taken Madura, Iṅam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.	37th year, Kumbha, 23, pañchami, Sunday, Purva-Phalguni.	Do. ..	Gift of a lamp and a lamp-stand to the same temple by Erapiyakka Manavalan of Karay-palli in Mahai-mandalam.
452	Do.	Do.	Tribhuvanachakravartin Kuṭōttinga-Chōladeva, who was pleased to take Madura, and the crowned head of the Pāṇḍya.	28th year, Chittirai.	Do. ..	Gift of 32 cows and one bull for a lamp to the same temple by a native of Ainturullaiyapadi in Seingura-nadu, a subdivision of Kalattur-kōttam, a district of Jayagondasole-mandalam.
453	Do.	Do.	Tribhuvanachakravartin Kuṭōttinga-Chōladeva, who was pleased to take Madura, Iṅam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.	30th year, Karkaṭaka, 22, Aśvati, Wednesday.	Do. ..	Gift of 15 Bhujabalan-Annanāṅgakarap-mādei (coin) for a lamp by Pōsan [Puḍḍoli Reddi of Savukkaṅḡeservu in Munda-nadu, a subdivision of Nellur-nadu.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same rock.	..	....	....	Tamil ..	Gift of the villages of Anedinalur alias Anavatasundara-chaturvedimangalam and Akkaramerpakkam in Payyur-kottam for conducting the service called Gandagopalan-sandi and for festivals in the temple by Madurantaka Pottappicholai Manumasiddarasaṅ Tirukalattideva alias Gandagopāla in the 18th year of Rājājadēva. It is also stated at the end that in the 14 + 1st year of Perumal Sundara-Pandyadeva, the village Akkaramerpakkam was exclusively assigned for the benefit of the Perumal.
455	On the same wall	Chola ..	Tribhuvanaachakravartin Rājājadēva ..	18th year, Makara, su. di., navami, Tuesday, Krittika.	Do. ..	Gift of 132 sheep for a lamp to the same temple by Siddappa-Nayaka Srappa-Nayaka of Vinpamalai in Pattai-nadu of Vimarasaṅ Tantrapalar of Tyagasamudrapattai, one of the mudalis of Gandagopāladēva.
456	Do.	Do. ..	Tribhuvanaachakravartin ^{was} Kulottunga-Chōladēva, who was pleased to take Madura and the crowned head of the Pandya.	29th year	Do. ..	Gift of 96 sheep for a lamp by Peddaraśar, son of Madurantaka Pottappicholai Nallasiddarasaṅ to the same temple.
457	Do.	Do. ..	Tribhuvanaachakravartin Rājājadēva ..	16th year, Puraṭṭadi, 10, Sunday, Uttaraśadha.	Do. ..	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Segattur in the Nellore district.
458	Do.	..	....	....	Do. ..	Gift of the village of Madagamēdu, a hamlet of Ukkal in Kalyur-kottam, for conducting the service called Gandagopalan-sandi and for certain festivals in the temple by Madurantaka Pottappicholai Manumasiddarasaṅ Tirukalattideva alias Gandagopāla in the 18th year of Rājājadēva.
459	Do.	Chola ..	Tribhuvanaachakravartin Rājājadēva ..	8th year ..	Do. ..	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Urukkaṇu in Urukkaṭṭur-kottam.
460	Do.	Do. ..	Do.	17th year, Makara, su. di., trayodasi, Sunday, Mṛigaśirsha.	Do. ..	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumanadi-setti, son of Nakkampāndai of the weaver caste in Mayilappur, for burning a lamp.
461	Do.	..	....	....	Do. ..	Gift of the village of Paiyūr alias Rājakesari-chaturvedimangalam in Amur-kottam for conducting the service called Gandagopalan-sandi, for festivals and repairs by Madurantaka Pottappicholai Manumasiddarasaṅ Tirukalattideva alias Gandagopāla in the 17th year of Rājājadēva.
462	Do.	Do. ..	....	....	Grantha	Verse in praise of Tatavāsaiṅka.
463	Do.	Do. ..	....	....	Tamil ..	Gift of the village of Maṇḍanūr including Erusēvaṅachcheri in Erikkai-nadu, a sub-division of Kalyur-kottam, for conducting the service called Gandagopalan-sandi, for festivals and repairs by the chief mentioned in No. 461 above in the 16th year of Rājājadēva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rook.'	..	....	....	Tamil ..	Registers the gift of the village of Pudur including Vallai-vayil, the northern hamlet of Madurantaka-chaturvedi-mangalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 15th year of Rajarajadeva.
465	On the same wall ..	Chōla	Rajarajadeva ..	3rd year ..	Do.	Damaged at the end. Begins with the historical introduction "மேலு பூரேச" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do.	..	....	....	Do.	Gift of the village of Manimangalam alias Gramasikhamapi-chaturvedinangalam in Puliyur-kottam. The object of the grant and the donor are the same as in No. 362 above.
467	Do.	..	....	....	Do.	Quotes the 16th year of Rajarajadeva.
468	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	17th year, Mina, sa. di., paupimā, Saturday, Uttara-Phalguni.	Do.	Gift of the village of Kundiyarur-tandalam in Kaliyur-kottam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.
469	Do.	..	....	....	Do.	Gift of the village of Karapi in Kachchiyur-nadu for offerings in the temple by a private individual.
470	Do.	..	....	....	Do.	Gift of the village of Tiruninjavur alias Virudarajabuyar-kara-chaturvedinangalam in Pular-kottam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rajarajadeva.
471	Do.	Chōla	Parakesarivarma alias Tribhuvanachakravartin Vikrama-Chōladeva.	17th year ..	Do.	Gift of the village of Vayalakkavur in Eyi-kottam. Do. Damaged. Begins with the historical introduction "மேலு பூரேச" etc. Stems to record a gift of land for bathing with 81 pot-fuls of water, the god Arulala-Perumal who was pleased to take his stand at Tiruvattiyur in Eyi-nadu, a subdivision of Eyi-kottam, a district of Jayangonda-solamandalam.
472	Do.	Vijaya-nagara.	Virapratāpa Achyutadeva-Maharaya ..	Śaka 1454, Nanda-na, Makara, su. di., dasami, Monday, Rōhini.	Do.	Records an agreement by the trustees of the temple to Kanappa-settiyar, son of P . . . ngāṇḍai-settiyar of the Varnikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 Pori deposited by him in the temple treasury.
473	Do.	..	....	....	Grantha	Records the construction by an individual, probably a king, mentioned as "Naralokavira", of the kitchen rooms, a mandapa and the prakāra walls, the setting up of a recumbent image of Hāri and the further gifts of a gold pinacle to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do.	Vijaya-nagara.	Virapratāpa Krishnadeva-Maharaya ..	Śaka 1438, Dhātū, Pushya, pa. di., dvitīya, Wednesday.	Telugu	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 varāhas for sacred offerings, etc., to the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kamalanandana Takayya constructed all the necessary (vahanas) vehicles for the god, that he covered the Kalyanakōti and Puyakōti vimanas with thick gold plates and that he dug a tank called Devārjānava for the god's delight.
476	On the same wall	Vijayana-gara.	Vīrapratāpa Kṛṣṇadēva-Mahārāya ..	Śaka, 1434, Angirasa, Mīna, śu. di., peurnima, Sunday, Hasta.	Tamil ..	Gift of money for offerings on certain festival days.
477	Do.	..	Tribhuvanachakravartin Kōṣerimmaikondan.	4th year, [162]nd day.	Do. ..	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local devādāna lands in Salukkipparu in Venkura-kōttam to provide for the expenses amounting to 3,000 pon required for the services called Virakēalan-śandi and Nārāyaṇan Anantan alias Sundara-Pandya Kallūgarāyaṇ-śandi and for feeding 33 and 12 Brahmins respectively. Imaiya-cuttu-naḍu in Paṇḍi-maṇḍalam and Tiruvāṇḍapuram are mentioned.
478	Do.	Vijayana-gara.	Vīrapratāpa Kṛṣṇarāya-Mahārāya ..	Śaka, 1436, Bhava, Mithuna, śu. di., daṣmi, Wednesday, Uttara-Phalguni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasayaka-Udayār and his mother Nagaḷḷamman he had the Puyakōti-vimana of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadēva-Mahārāya ..	Śaka 1504, Chitrabhānu, Rishabha, śu. di., śaśabthi, Sunday, Makha.	Tamil ..	Registers an agreement given by the treasurers of the temple and the manager Eṭṭir Tirumalai Kumara Tātacharya-ayyan to Toppur Tirumalai-Nayaka, the dalavāy (military commander) under Mahamandaleśvara Ramarāju Venkātadeva-Mahārāja, to provide certain offerings and worship to the gods Perarūlar, Aṣṭābhujatēmburman, Soṇṇavannamseydaperunai, the goddesses Perundēviyār and Śerakulavallī-nachchiyār and for certain Alvars on certain festival days in return for 570 pon of gold which was the income derivable from the two villages, Ravuttanallur in Nagariyil-sirmai in Padaividur-āyja, a subdivision of Jayagonda-ḷamandalam alias Tondai-maṇḍalam and Serukuppettuvur in Sēṇḷāṇṇipattu-sirmai in Chandragiri (-rājya).
480	Do.	..	Vīrakulaśekhara ..	..	Grantha and Tamil.	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayana-gara.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1453, Khara, Karkāṭaka, śu. di., daṣmi, Friday, Mōla.	Tamil ..	Records that Narasayya of Solappakkam, son of Virṭṭakāsha Daṇḍāyaka of Pūhāṭṭar assigned to the temple authorities the income of the village of Paḷḷichiruppakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasada to his son Chittamarṭja.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil ..	Ratification of the order contained in No. 489 above by the residents of Tindurai.
491	On the same base	..	Tribhuvanaohakravartin gopaladēva.	[1] 8th year Makara, su. di., paurnami, Wednesday, Hasta.	Do. ..	Records the gift of 32 cows and 1 bull by Jānampēyan Villavarayan Tiruvekamba-Udayan, a desavejjala of Vaigavur in Urukkaṭṭa-kōttam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, su. di., septami, Sunday, Satabhis- haj.	Do. ..	Records gift of cows by a private individual of Narayānapuram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanaohakravartin kondan.	13 + 1st year and 76th day.	Do. ..	Records gift, by Ilaiyalvan Kalinganayar of Netṭur, of the taxes of the villages of Sirukōli and Perunkōli in Uṭṭaramēlurpāyru for the expenses connected with the offerings to the god Nayanar Embemmanar, consecrated by him, repairs to the temple, bhāshyavittai for expounding the Ramanujabhashya and the feeding of certain jiyars in the temple maṭha.
494	Do.	..	Tribhuvanaohakravartin kondan.	12th year, 222nd day.	Do. ..	Records the gift, by Mahabali vanarayar of the village of Kulōttunga-vilagam in the eastern portion of Urukkaṭṭa-kōttam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Pagaiyar-mudisūmperumal set up by him in the temple.
495	Do.	..	....	Saka 1475, Pama- dicha, Rishabha, ba. di., pañchami, Avittam.	Do. ..	Registers an agreement by the temple trustees and the manager Alagiyananavalaiyar to provide certain offerings to the god on certain days from the income of Vallat-tañjeri Perjochambakkam presented by Tiruveṅgalap-par, son of Sirutirumalaiyangaṅgar of Talappakkam.
496	Do.	Vijaya- nagara.	Vīrapratāpa Sadasiivadēva-Maharāya	Saka 1474, Pari- dhani, Makara, ba. di., pañchami, Tuesday, Makha.	Do. ..	Registers an agreement given by the temple authorities to Periyatirumalaiyangaṅgar, son of Annamalaiyangaṅgar and Sirutirumalaiyangaṅgar, son of Periyatirumalaiyangaṅgar of Talappakkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do.	..	....	..	Grantha ..	One of the verses records the gift of the village Sarduḷa-pakam (Pulippakkam) in Tondai-mandalam by Kodanda-raghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do.	..	....	Khara, Tai, 22	Grantha Tamil.	Incomplete. Records the gift made by Śrīmatu Kumāra Daṇḍayaka, of talayaimānya to the śāṭina Sri Vāishnavas of the temple, for the merit of Kāyasaṃ Ayyapaṇarayan and Narasayana of Salappakkam.
499	Do.	Vijaya- nagara.	Vīrapratāpa Venkatapatidēva-Maharāya, 'who instituted the elephant hunt'.	Saka... trayodasi, Thursday, Mula.	Tamil ..	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Perēṇṇa Nayinār, son of Urupattur Tiruveṅgaḍaiyan by Periya Tirumalanambi Chakkaraṇayar, agent of Eṭṭur Tirumalai Kumāra Tātacharya Ayyan, manager of the temple.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Ganda-gopāladēva.	31st year, Kanyā, su. di., tṛtīya, Thursday, Viśākha.	Tamil	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah	..	Do.	21st year, Kumbha, su. di., pañcama, Monday, Aśvini.	Do. ..	Records gift of 32 cows and one bull by Girakki Perumandi-devan, son of Kamaṣar, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Viraprātāpa Venkaṭapati-dēva-Mahārāya..	Śaka 1664, Chitra-bhanu, Vaiśākha, ba. di., 30.	Telugu	Records gift of the village of [Musuli] by Tanappa-nayadu, son of Chinna-krishna-nayadu of Pachada and grandson of Tamma-nayadu as tiruvidayatām for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rohini asterism every month.
503	Do.	..	Tribhuvanachakravartin Vijaya Ganda-gopāladēva.	21st year, Kumbha, su. di., dvitīya, Friday, Uttirā-tādi.	Tamil ..	Records gift of 32 cows and one bull by Rāmanakkan, a nayaka of Malai-maṇḍalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Viraprātāpa Sadaśivadēva-Mahārāya ..	Śaka 1473, Virodhi-kṛt, Dhanuṣ, su. di., pañcama, Wednesday, Śrāvaṣṭha.	Do. ..	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadēvaśōja Mahārāja, son of Chalikyadēva-Chōja Mahārāja.
505	Do.	..	....	..	Telugu	Seems to record a gift of land for offerings to god Varada-rājasvamin on the Rohini festival day. Mentions Tammi Bhupati, son of Chinna Krishna.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil ..	Beginning built in. Mentions Tirunakal-naubi Rāmanu-jayinagar and Tirunakal Anantāchari.
507	On the same verandah	Vijaya-nagara.	Viraprātāpa Sadaśivārāya-Mahārāya ..	Śaka 1470, Kṛlaka, Makara, su. di., paurṇami, Pūṣya.	Do. ..	Gift of money which accrued from the village Pambūndi-ālāa Krishnapuram which was assigned by Mahāmaṇḍa-lēśvara Rāmārāju Chinna Timmayadēva-Mahārāja to Mahāmaṇḍalēśvara Vallabhayadēva-Mahārāja who had to conduct the obarties.
508	Do.	..	....	28th year ..	Do. ..	Registers the orders of Nīlagangaraiyan Tiruvēkamba-mūḍayan making a gift, free of taxes, of the village of Valladārāiyachēri in Urukkaṭṭu-kōṭṭam for offerings and worship, to the god and for the service called Kumaragōyalan-sandi instituted by him.
509	Do.	Vijaya-nagara.	Viraprātāpa Sadaśivadēva-Mahārāya.	Śaka 1473, Virodhi-kṛt, Viścūka, su. di., dvitīya, Friday, Anurāda.	Do. ..	Gift of money by Perumal Dāsar for offerings to the god at the festival in the vasantan-toppu in the month of Chūttai.
510	Do.	..	....	Śaka 1436, Bhava, su. di., dāśami, Wednesday, Uthra-Pūṣguni.	Kanarese	End built in. Seems to record the fact that Krishnarāya (name not mentioned) gilt the Puyakōṭi-vināna with fine gold for the merit of himself, his father Narasana-nayaka Voḍaya and his mother Nagaladēvi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'.	Vijayanagara	Acharya	Śaka 1455, Nandana, Śrāvana, su. di., Sunday, dvādaśī.	Sanskrit Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutarāya, son of Narasa, performed the Mukta-ulabhara ceremony of himself and his queen Varadambadevi at Kañchi and that his son China Venkata-dri gave munificent gifts to Brahmins.
512	On the same verandah	Do.	Vīrapratāpa Kṛṣṇapadēva-Mahārāya	Śaka 1451, Vīrādhi, Tula, su. di., paurnami, Sunday, Aśvini.	Tamil	Built in at the beginning. Records gift by Rāmanujapūṇḍīar ayyan of 50 panam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandah round the same 'rock'.	Do.	Do.	Śaka 1436, Bhāva, Aśādha, su. di., dasarai, Wednesday, Uttara-Phalguni.	Sanskrit Kanarese.	Same as number 478 above.
514	Left of entrance into the Nara-simhasvāmin shrine in the same temple.	Chōla	Tribhuvanachakravartin Rajarājadeva	10th year, Mithuna, ba. di., dasami, Tuesday, Kēvati.	Tamil	Records gift of one lamp-stand and cows by Kettamala-deviyar, one of the wives of pillayar Gaṇḍagopālar for a perpetual lamp to the god.
515	In the same place	..	....	10th year	Do.	Beginning built in. Seems to record gift of 96 sheep by a setta of Pallapuram in Puliya-kōttam for a perpetual lamp. Tirunārayanam is mentioned as a liquid measure.
516	Do.	Chōla	Tribhuvanachakravartin Vikrama-Chōladeva.	8th "	Do.	Beginning and end built in. Begins with the historical introduction "Pāṇḍi- setta ", etc. Seems to record gift of 197½ kālāṇḍu of gold of 8½ māru fineness tested by the temple touchstone (kōyilkal) for a bathing vessel (sabastadharā) for the God Śrinagaśayi alias Vikramaśōla-vīpagaṇ- peṇṇal in the temple by Kañjāraṇ Vasiṣṭhaṇ Kumaraśami of Keṇkaṣāṇ in Tiruvindol-nadu.
517	On the right wall, inside the same shrine.	Do.	Tribhuvanachakravartin Kulōtunga-Chōladeva, who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.	13th "	Do.	Records gift of land in the melundam of Tirukēttu-kōttam, free of taxes, for the expenses of the service called Kulōtungaśōḷaṇ-sardi and for offerings to the god. Vāṇḍuvāravata-tiruvirundān Palavāraṇ of Mutṭūr-kōṭṭam in Pāṇḍi-maṇḍalam figures as a signatory. Incomplete. Fragment.
518	On the same wall	Do.	Chakravartin Vikrama-Chōladeva	10th "	Do.	Begins with the historical introduction "Pāṇḍi- setta " etc. The inscription is highly damaged and is incomplete.
519	Do.	Do.	Rajakēśarivarman Uḍaiyar śri Rajadhibarājadeva I.	[32nd "	Do.	Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyar-Alvar by Setṭi-Rajamānikkattar alias Nulambamadeviyar, the daughter of Ayyan- settiyar , the headman of Kolaya imar in Arumolideva-valanadu. Her full name is give Jayagonda śōḷa Vīranulambamadeviyar.
520	On the left wall, inside the same shrine.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	10th "	Do.	Begins with the historical introduction "Pāṇḍi- setta " etc. Gift of land and a salt-pan in Tāiyar alias Rajakēśari-nallur in Kumil-nadu in Amār-kōttam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chola	Tribhuvana-chakravartin Viradeva, (who having taken Maduraiyam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors, Rajakēsarvarman Udayar sri Rajendracholasēva (Kñōtunga I)	32nd year, Mina, dūst., Monday, Makha	Tamil	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall of the gōpura in front of the same shrine.	Do	Do	[3]rd year	Do.	Damaged. Begins with the historical introduction to the temple for offerings and worship.
523	On the right of entrance into the first prakāra.	Vijayanagara	Sayapa-Udayar	14th year, Tula, su. di., pañchami, Thursday, Mula.	Do.	Records the gift of the village of Melavilagam in Vadarai Manavil-kōttam for supplying a garland to the temple and for a flower-garden by one of the servants of Sayapa-Udayar.
524	On the left of entrance into the same prakāra.	Do	Sakalalokachakravartin Rajanarāya Sambavarāya.	14th year, Āni	Do.	Gift of 300 kuli of land in Tenkari Tiruchohalai for a flower-garden.
525	On the east wall of the second prakāra.	Vijayanagara	Vīrapratāpa Sadāsivadeva-Mahārāja.	Saka 1467, Viśvavasu, Mīṣa, ba. di., dvitīya, Friday, Svati	Do.	Registers the gift of the village Meykavātur in Poliyūr-kōttam in Tiruttani-sīrmai for daily offerings.
526	On the same wall	Do	Do.	Saka 1475, Ānanda, Rishabha, ba. di., pañchami, Saka-bhishaj, Wednesday.	Do.	Gift of land for a flower-garden to the temple by Saluva Timmarāja, son of Saluva Vijayadeva-Mahārāja who was a feudatory of the king.
527	Do.	Do	Do.	Saka 1469, Pīlavānga, Pushya, ba. di., Thursday, tritīya	Telugu	Gift of the village of Vadakānippakkam for offerings to the god by Gopinayaningarū, the agent of Ramaraju Chinna Timmayadeva-Mahārāja for the merit of the latter.
528	Do.	Do.	Do.	Saka 1466, Krodhi, Mithuna, ba. di., dasami, Saturday, Asvati	Tamil	Records gift of money by Matṭili Varadarāja, son of Matṭili Somaraju Pōtturāja for providing daily offerings, to the god and for special offerings on his natal-star day.
529	Do.	Do.	Do.	Saka 1467, Viśvavasu, viśāhika, su. di., dasami, Friday, Uttara-Bhadrāpadā.	Do.	Matṭili Varadarāju bears a number of birudaa. Gift of money for offerings. The money was deposited for interest with Maḍabusi Ugraiṇi-rayar.
530	Do	Do.	Do.	Saka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Uttara-nakṣha.	Do.	Registers that Vallabhayadeva-Mahārāja, son of Sōma-vamsādhisvara śrīman Mahāmandalēsvara Ramarājārāja Varadarāja of Atreya-gōtra, made a gift for the merit of his mother Kṛishnamā, of a garden and left it in the possession of Uttandarayar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasaya, son of Samkirtana Ramānūjāyā, the village of Sītṭanādījeri in the Poliyūr-sīrmai, the income from which was to be utilized for conducting the toppu-tirunāl festivals of the god.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prakāra.	Vijayanagara	Virapratapa Maharaja.	Saka 1509, Srirajit, Karkāka, 6u. di., daśami, Thursday, Mola.	Tamil ..	Records the gift of the village of Paruttiputtūr in Tiruttani-simal for offerings by Tirumalainambi Chakravarī, the agent of acharya-Ayyaṇ of Ettūr, Tirumalai, Kumbhakōnam and Tirumalirūjōlai. The gift was inscribed in the name of Aramudalva, grandson of Kidāmbi Srinivāsa Ayyaṅgar and others. Same as No. 530 above.
532	On the same wall	Do.	Virapratapa Sadāśivadeva-Maharaja	Saka 1471, Saunya, Vaiśākha, ba. di., Tritiya, Tuesday.	Telugu ..	Same as No. 474 above.
533	Do.	Do.	Virapratapa Krishnadeva-Maharaja	Saka 1438, Dhān, Pūchya, ba. di. 7, Wednesday.	Do. ..	Same as No. 474 above.
534	Do.	Do.	Virapratapa Sadāśivadeva-Maharaja	Saka 1483, Dhun-nati, Tula, ba. di., dvitīya, Saturday, Rohini.	Tamil ..	Records the assignment, on interest, to Rayasam Venka-tadri, son of Mosalinadugu Timmaraja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do.	Saka 1480, Kala-yukti, Makara, 6u. di., daśami, Thursday, Mriga-sirsha.	Do. ..	Records the assignment of the income of certain villages to Ramaraja, son of Mahamandalesvara Chikkaraja of Araviti (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virapratapa Achyutadeva-Maharaja	Saka 1457, Dhur-mukhi, Vriśohi-ka, 6u. di., New-moon, Monday, Anurādha.	Do. ..	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prakāra.	..	Tribhuvanachakravartin Vijaya Gopāladēva.	18th year, Simha 10, ba. di., prathamā, Sunday, Satabhi-shaj.	Do. ..	Gift of cows and a lamp-stand by Mayyūr Ramannadevan, a member of the Nayakannar of Malai-maṇḍalam, for a perpetual lamp in the temple.
538	On the same wall	..	Do.	5th year, Kanya, 6u. di., prathamā, Monday, Chitra.	Do. ..	Gift of cows for a perpetual lamp to the temple by Śrīku-marāṇ, a member of the Nayakannar of Malai-maṇḍalam.
539	Do.	..	Do.	14th year, Kanya, ba. di., pūṇchami, Sunday, Śravana.	Do. ..	Gift of 32 cows and a bull by Tiruvattiyorkorri of Tiruvayy-paḍi for a perpetual lamp in the temple.
540	Do. .. ..	..	....	Saka 1582, Vikari, [Chaitra], 25, 6u. di., Chatur-dasi, Sunday, Hasta.	Telugu ..	Records the repair of prakāra walls in the Varadaraja temple at Kāñchi, by the son of Doddayacharya.
541	Do.	Vijayanagara	Achyutadeva-Maharaja	Saka 1454, Nandana, Jyēshtha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prakāra.	Vijayanagara	Achutayaraya	Śaka 1454, Nandana, ekādasi, Sunday, Mula.	Tamil ..	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadadevi Amman and Kumāra Venkatādrī-Udayar and made a gift of 1,000 cows. Records that in the year Virōdhi on the day of Kartika-bahnja-pañchami, on the occasion of his coronation, king Achutayaraya directed Saluva-Nayaka to assign villages to the temples of Varadarāja and Ekāmbaranātha equally neither more nor less. But as Saluva-Nayaka gave more to Ekāmbaranātha, Achutayaraya hearing this equalised the number of villages by redistribution.
544	On the same wall	Do.	Do.	Śaka 1454 ^[1] , Nandana, Phalguna, ba. di., chatur-dasi.	Do. ..	Same as No. 544 above.
545	Do.	Do.	Achutayaraya	Śaka 1454, Nandana, Phalguna, ba. di., 4. (Saturday).	Telugu ..	Registers gift of villages and lands to the temple of Varadarājāsvarāmin on the occasion of the tulabhara ceremony of the king.
546	Do.	Do.	Do.	Śaka 1454, Nandana, Śrāvana, ba. di., 12, Sunday.	Kanarese ..	Registers grant of certain villages to Varadarājāsvarāmin and Ekāmbaranātha equally on the occasion of the coronation of the king.
547	Do.	Do.	Do.	Śaka 1455, Vijaya, Phalguna, ba. di., Sunday, 4.	Do. ..	Same as No. 547 above.
548	Do.	Do.	Do.	Śaka 1454, Nandana, Jyeshtha, ba. di., 12, Thursday.	Nāgari ..	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1454, Nandana, Jyeshtha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 547 above.
550	Do.	Do.	Vīrapratāpa Sadasivadeva-Maharaya	Śaka 1472, Sadharana, [su], di., sapthami, Rōhini.	Tamil ..	Assignment of certain lands granted for providing offerings during the time of Krishnarāja by Vadamalal-annan and Viramarāja. These lands were now made over to Nagarāja, son of Siddarāja of Sonavanasi.
551	On the west wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarajadeva	26th year, Makara, ba. di., Thursday, sapthami, Hasta.	Do. ..	Gift of 115 sheep for a lamp by a native of Karun[bo]r.
552	On the same wall	Do.	Do.	26th year, Mēsha, ba. di., dagami, Thursday, Śrāvishtha.	Do. ..	Gift of 33 cattle for a lamp by a native of Puliya in Puliya-kōttam.
553	Do.	..	Tribhuvanachakravartin Allantikka-Maharāja Candagopāladēva.	3rd year	Do. ..	Records a gift of 4 cows for a lamp.
554	Do.	Chōla	Tribhuvanachakravartin Kulottunga-Chōladēva.	1 st [th]	Do. ..	Gift of 32 cows and a bull for a lamp and of 120 kaṣu for conducting worship and offerings at the service called Jñanapāri-pāṇi-sūkti and for feeding five devotees in the temple by Jiruvaramundayan alias Rajaharāja Malayarayan alias Damm-pārpalan, son of Munayadai-rayan alias Kulottungasōla Malayarayan, one of the Malai-Mudalis residing in Tirunelveli in Perumbarnadu, a sub-division of Maṇavir-kōttam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prakāra.	Chōla	Tribhuvanaachakravartin Rajarajadeva	22nd year, Mina, su. di., dvādasi, Saturday, Asleśa.	Tamil ..	Gift of 32 cattle for a lamp by Kondu Nagadevaraja alias Gopa[ia] Perumal of Nattapadi-nadu.
556	On the same wall	..	....	..	Do. ..	Registers an order of Madurantaka Poṭṭapichchōlan stating that the assembly of the people of Jayangonda-sōlamanḍalam remitted six kalam of paddy per veli of lands granted as devādanam, tiruvidayattam, pallich-chandam, agara-paru, maḍapparu, jivita-paru, padai-paru, and vaṇṇiya-paru.
557	Do.	Chōla	Tribhuvanaachakravartin Rajarajadeva	26th year, Kumbha, su. di., pañchami, Thursday, Asvati.	Do. ..	Gift of 1½ veli of land in Periyanañjēri alias Virasimha-chaturvēdimaṇḍalam, a hamlet of Ukkal in Kaliyur-kōttam, a district of Jayangonda-sōlamanḍalam, by Periya-perumal alias Ferumalāsēn to 58 Brahmans for reciting the Vaishnava hymn <i>tirumōli</i> .
558	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Chōladeva, who was pleased to take Madura and the crowned head of the Pandya.	18th year, Mina, su. di., Tuesday, Sravana.	Do. ..	Gift of 16 buffaloes for a lamp by a native of Urukkaḍu alias Rajaraja-chaturvēdimaṇḍalam in Avur-kūram, a sub-division of Nittavinoda-valanādu.
559	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	24th year, Mesha, su. di., ākadasi, Wednesday, Puvapalguni.	Do. ..	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Venṇattur in Sengattū-nādu, a sub-division of Sengattū-kōttam, a district of Jayangonda-sōlamanḍalam.
560	Do.	Do.	Do.	21st year, Kumbha, su. di., dvādasi, Thursday, Puvashāḍha.	Do. ..	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virapratapa Śaṣaivara-ya-Maharaya	Śaka 1469, Plovanga, Dhavus, su. di., dvādasi, Friday, Rohini.	Do. ..	Gift of 80 pon for offering cakes on the festival days in the months of Āni, Puraṭṭadi, Masi and Vaigasi, out of the 9 pon and 6 panam accruing as interest every year at 1 panam per cent. During one of the festivals the god had to be taken to the temple of Sōṇnavanmamseyda-perumal on two days and cakes offered.
562	Do	..	Tribhuvanaachakravartin Aluntikka-Maharaja Gundagopāladeva.	6th year, Rishabha, su. di., āśami, Friday, Revati.	Do. ..	Gift of land by Alaiagannūḍai, Viragannūḍai, Śiraṅga-gannūḍai and Gavundāyān, the pradhāni-Mudalis of Idai-nādu in Poyasala-rājya, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Simha, su. di., pañchami, Saturday, Hasta.	Do. ..	Gift of 11 buffaloes for a perpetual lamp by Tondai-mandalā Gurukulārāyan, a native of Velichcheri alias Śilaikbamani-chaturvēdimaṇḍalam in Poliyar-kōttam.
564	Do.	..	Sakalalokachakravartin Rajanarayana	Plava, Monday, Revati.	Do. ..	Unfinished. Records the gift of the village of Sirupuliyer in Ukkal-paru by Kattari Saluvaṇ.
565	Do.	..	Tribhuvanaachakravartin Gandagopāladeva.	[3]rd year, Mithuna, su. di., dāsami, Wednesday, Hasta.	Do. ..	Records a gift of land by purchase for providing offerings to the god by a native of Melmanḍalam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prakāra.	Chola	Tribhuvanaachakravartin Rajarajadeva ..	[29th year, Karka- śaka. śu. di., pañ- chami, Monday, Pushya.	Tamil ..	Records a gift of land in Perunagar in Perungar-naḍu, a sub-division of Venkura-kottam, a district of Jayangonda-solamandalam by Viraperumāl Edirisiṣa Sambuvarāyaṇ Alappirandanayan alias Rajaraja Sambuvarayan, grandson of Seṅgeṇi Viraguran Annaiappan for offerings and worship at the service called Alappirandap sandi following the service called Gandagopalan sandi. The donor made a gift of land in Panangattuppuṇḍi, a hamlet of Ukkaḷ for the supply of flower-garlands to the god. Gift of certain privileges in the temple to Venkaṭadri, son of Dharmayya of Kōttapalli.
567	On the same wall	..	....	Śaka 15[8], Vilam- bi, Tai, [18].	Telugu	Gift of land in the villages of Perumbudur with its hamlets Melaiṇṇipathu, Kōtuppalakam, Pañchabaiṇṇipatu. Payyavai- paṭṭu, Kusapaṭṭu and Kaobhapaṭṭu for conducting the service Kaṭṭuṭṭarayan sandi called after the donor Nalla-siddarasa, who bears various birdas and who is stated to have been born of the Pallava family and of Bhāradvāja-gōtra.
568	Do.	..	Tribhuvanaachakravartin VijayaGandagopaladeva.	16th year, Rishabha, śu. di., daśami, Friday, Uttara- Bhadrapada.	Tamil ..	Same as No. 498 above.
569	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Śaka 1436, Bhava, jyēṣṭha, śu. di., 10, Wednesday.	Telugu	
570	Do.	..	deva	24th year, Makara, śu. di., dvitīya, Wednesday, Śra- vana.	Tamil ..	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (<i>śāstrīyāśu</i>) of Gandagopaladeva, for a perpetual lamp in the temple.
571	On the north wall of the same prakāra.	..	Vijaya Gandagopaladeva ..	7th year, Kanya, śu. di., daśami, Wednesday, Mṛga.	Do. ..	Gift of land in Eriyagaram, a hamlet of Kōttanūr alias Rajadhiraja-chaturvedinṇagalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall	..	....	Mithuna, śu. di., Śraṣṭhi, Wednes- day, Uttara-Phal- guni.	Do. ..	Seems to record that, while the king, seated with his consorts under the canopy called Ariyannavallan on the throne of Viravallāla in the Abhisheka-mandapa, was listening to the songs of Sadagopan, he directed that a house for dwelling together with certain privileges may be given to a certain Kārambiroḥṭṭu Narasimha-bhāṭṭan who appears to have been an approved devotee of god.
573	Do.	..	....	Do.	Do. ..	Records the assignment of all taxes levied on the village of Murukkamhakkam belonging to the temple to a servant (name lost) of Saluva Mangu-Maharaju made on an occasion similar to the one mentioned in No. 572 above.
574	Do.	..	....	Vikari, Mēṣa, śu. di., prathamā, Friday, Aśvati.	Do. ..	Records that the god invested the title of Brahmanātra-svatantra jīyan on Vaishnavadasa and directed that a maṭha should be established for him with the lands neces- sary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Rāmanuja-darsana by him and his disciples after him, all disciples of Rāmanuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prakāra.	Viṣṇunagara	Vrapratāpa Achyutarāya-Maharāya	Śaka 1460, Viṣṇubi, Viśchika, ba. di., pañchami, Monday, Pushya. 27th.	Tamil ..	Gift of the village of Tirumukkal in Sārapakam-sīrmai in Keśava-kōttam, a hamlet detached from Madurantakam, for offerings by Sākarāja Periya Tirumalaiyadeva-Maharāja one of the feudatories of the king. Records that the king directed that, out of 1200 pon assigned by him, in the year Vikrīti, for offerings to the temple, 150 pon should be transferred in the name of Govindayyāgar, son of his preceptor Urapputtar Nallan Chakravarti Sūryayāgar, who was to receive 1/4th of the offerings as such.
576	On the same wall	Do.	Do.	Śaka 1462, Plava, Mēsha, su. di., paurṇami, Sunday, Sruti. Thursday, Hasta ..	Do. ..	Gift of 120 pon for offerings to the temple of Raghunatha in Vegavati. The money was deposited on interest with Rama-bhaṭṭa, son of Bhutanatha Chittā-bhaṭṭin.
577	Do.	Do.	Do.	Śaka 1462, Plava, Mēsha, su. di., paurṇami, Sunday, Sruti. Thursday, Hasta ..	Do. ..	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukan.
578	Do.	Do.	Do.	Śaka 1462, Plava, Mēsha, su. di., paurṇami, Sunday, Sruti. Thursday, Hasta ..	Do. ..	Gift of 100 panam for celebrating the day of Sūryavanti festival on which Śrī Kṛishna was born. In making provision for worship and offerings, it was particularly noted that the image of Kṛishna should be represented as a child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vada Tiruvengadaiyyar, the kōyil-kēlvi, who was the disciple of Paravastu Nayinar Ayyangar at the instance of Kandaḍai Ramanujaiyyangar, one of the managers of the temple.
579	Do.	Viṣṇunagara	Vrapratāpa Achyutarāya-Maharāya	Śaka 1460, Viṣṇubi, Karkāṭaka, su. di., ekādasi, Jyēshtha, Monday.	Do. ..	Gift of land for offerings by Tiruppadiraja for the merit of his father Mahāmaṇḍalēsvara Sāluva Chinnayadeva-Maharāja of the lunar race and of a garden for the merit of his daughter Akkamma.
580	Do.	Do.	Vrapratāpa Sadāśivadeva-Maharāya	Śaka 1473, Virodhikṛit, Makara, su. di., sapami, Sunday, Revati.	Do. ..	Built in at the beginning. Gift of the village of Utiṛasalai in Damal-kōttam by Tiruvēngada Anṇan, son of Bhāṭṭadi-ṭṭirān of Srivilliputtur.
581	Do.	Do.	Achyutarāya-Maharāya	Śaka 1466, Jyā, Kumbha, ba. di., chaṇḍadasi, Monday, Śravana.	Do. ..	Beginning built in. Gift of the village of Sittāṇṇēri by Rana-bhaṭṭa, son of Bhōtanatha Chittā-bhaṭṭin for offerings to the god Vegavati Raghunathan.
582	Do.	Do.	Vrapratāpa Sadāśivadevarāya-Maharāya	Śaka 1472, Sadhara, Kumbha, su. di., dvitīya, Saturday, Uttara-Bhadrapada.	Do. ..	Records that Nariyara-ṣeṭṭiyar son of Periyāṇḍu-ṣeṭṭiyar of the Nedunkumara-gotra, gave 550 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a matha dedicated to Tirukkachinambi, the Vaishnava devotee.
583	Do.	Do.	Vrapratāpa Achyutayadeva-Maharāya	Śaka 1458, Duramuthi, Kumbha, dvādasi, Wednesday, Uttaraśādhā.	Do. ..	

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prakāra.	Vijayanagara	Virapratāpa Achyutayadeva-Maharāja ..	Śaka 1455, Vijaya, Karṇāṭaka, ba. di., tritīya, Wednesday, Satabhishaj.	Tamil ..	Records that the king soon after his coronation in the year Virodhi directed that the gift of villages made to the temple of Varadarājadeva and Ekāmbaranātha should be of equal estimated worth and ordered Saluva-Nāyaka to attend to it. But the latter gave more to Ekāmbaranātha than to Varadarāja and that, on hearing this, Achyuta went to Conjeevaram in person and effected the equalization between the two temples by casting lots.
585	On the same wall .. ..	..	.....	Rishabha, su. di., dasami, Saturday, Hasa.	Do. ..	Similar to No. 572 above. The recipient herein is Pottarāśa, the minister (pradhāni) of Saluva Mangū-maharāja. In addition he was also given the right of levying taxes at 2 pāgam on storeyed houses and 1 pāgam on houses with inside verandahs.
586	Do.	Vijayanagara	Virapratāpa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1505, Subhānu, Tula, ba. di., tritīya, Rohini, Tuesday.	Do. ..	Gift of the village of Chedirāyankuppam of Urati-paru in Nallur-nādu, a sub-division of Venkūpa-kōttam in Padairāya-rājyam for offerings and for conducting festivals by [Eṭṭur] Tirumalai Kumara Tātaacharya.
587	Do.	Do.	Virapratāpa Venkapatideva-Maharāja ..	Śaka 1510, Sarvadhari, Simha, su. di., pañchami, Saturday, Chitra.	Do. ..	Gift of the villages of Alambakkam, Anambadi in Kurumbari nādu, a sub-division of Kalatūr-kōttam in Padairāya-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgapayyaṅgar, son of Annavaṃyabgar, grandson of Pattangi Nāyṅgar Ayyai.
588	Do.	Do.	Virapratāpa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1504, Chitrābhānu, Tula, ba. di., pañchami, Sunday, Mūla.	Do. ..	Gift of the village of Teiateru in Idaiyaśāl-sīrmai for conducting certain festivals. The record was engraved in the name of the Acharya of Tirumalai, Kumbakōnam and Tirumā[r]hār[ī]rūjōlai (Tirumalirūjōlai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantālyar shrine in the same prakāra.	Chola	Tribhuvanaśakravartin Tribhuvana-virāḍeva, 'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Śaka 1134	Grantha and Tamil.	Records that Siyaganga of the Gaṅga dynasty built the Anantālyar shrine with stone. It mentions Cholendra-simha as his father's name and gives him the birudas Kuvālapuraparamēśvara, Gaṅga-kulōbbhava and Śir-simhitaiperaṃai.
590	Inside the Karumānikkavarada shrine in the same prakāra.	Do.	Chakravartin Vikrama-Choladeva ..	11th year ...	Tamil ..	Records that the king set up in the temple the image of Vikrama-chōla-vinagar-Alvar and for its daily worship made a gift of land, as devādāna, in the village of Vilvalan, which was renamed Akalaṅkanallur, in Kaliyurnādu, a sub-division of Kaliyūr-kōttam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Virapratāpa Sudāsivadeva-Maharāja ..	Śaka 1473, Virodhi-krit, Dhruvas, su. di., ākādasi, Tuesday, Aśvati.	Do. ..	Gift of the village of Mērpakkam near Aṣṭur in Sengajuntipattu-sīrmai which belonged to Jalavay Timmarāja, the agent of Mahamandalesvara Ramarāja-Vithalarāja-Chinna Timmarāja-Pappu Timmayadeva-Maharāja. The village was handed over to Jalavay Timmarāja on lease for providing offerings to Aruḷala-Perumal.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Virapratapa Sadasivadeva-Maharaya	Saka 1471, Saumya, Kaṭṭakaka, śn. di., paṇohami, Friday, Revati.	Tamil ..	Records the assignment of the village of Irayur, the income from which, amounting to 120 pop., was ordered to be utilised, for sacred offerings, garlands and butter for the god by Jalavay Koppu-nayakar, the agent of Mahamandalesvara Rāmaraja Timmaraja Chinnatimayadeva, for the merit of his master.
593	On the east wall of the Abhisheka-mandapa in the same temple.	..	...	2nd year, Āṇi ..	Do. ..	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śrī-Ramachandra-Perumal in Viśra-nadu in Vada-mandalam by the managers of the Arulala-Perumal temple at Conjeevaram.
594	On the same wall ..	Chola	Tribhuvanaachakravartin Rajarajadeva	18th year, Viśchika, śn. di., trayodasi, Tuesday, Aśvati.	Do. ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Nūlappiyarajān Nārayananambi Damodaran, one of the kēlvi-mudalis of Gundagopaladeva.
595	Do. ..	..	...	...	Do. ..	Records the building of the mandapa by Iṇambilakattu Nayakar.
596	Do. ..	Chola	Tribhuvanaachakravartin Rajarajadeva	21st year, Makara, śn. di., prathamā-tuesday, Sravastya.	Do. ..	Gift of 33 cattle for a perpetual lamp by a native of Muran-ottamangalam in Valluva-nadu in Malai-mandalam.
597	Do. ..	Do.	Do.	18th year, Makara, ba. di., daśami, Monday, Svāti.	Do. ..	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kandan Eranambi residing in the city of Kulamukku in Malai-mandalam.
598	Do. ..	Do.	Do.	11th year, Śiṅha, ba. di., [tritya], Sunday, Uttara-Bhadrapada.	Do. ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkan Ayyanami, a native of Karayappali in Malai-mandalam.
599	Do. ..	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Saka 1448, Sarvajit, Meṣha, śn. di., daśami, Pushya, Tuesday.	Do. ..	Incomplete. Gift of 100 panam for offering cakes during certain festivals.
600	Do. ..	Do.	Virapratapa Achyutaraya-Maharaya	Saka [1462] .. Tuesday.	Do. ..	Gift of money for offerings by a native of Kaḍavarayaipattu.
601	Do. ..	Sajava	Mahamandalesvara Bujabala Vira Narasingadeva-Maharaya.	Sunday, Hastā, 143 [1], Meṣha, ba. di., trayodasi, Tuesday, Revati.	Do. ..	Gift of 3,000 panam for offering cakes. The money was deposited with a native of Narasingarayapuram.
602	On the south wall of the same mandapa.	..	Somdeva	...	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Somdeva was descended from the family of the Yadu and that Devika born of the Chalukya family was his chief queen.
603	On the same wall ..	..	Tribhuvanaachakravartin Vira Gaṇḍa-gopāhadeva.	3rd year, Kumbha, ba. di., tritya, Saturday, Hastā.	Tamil ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Pajarajapuram, a sub-division of Veṅkuṇṇa-kottam.
604	Do. ..	..	Sakulalokachakravartin Rājanarayana Sambuvarya.	7th year, Āṇi, 30th	Do. ..	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and garuda vehicles respectively and after the car festival.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same mandapa.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	21st year, Kumbha, 4n. di., chaturdasi, Tuesday, Makha.	Tamil ..	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyaratiyar), the senior consort of Aruñala-perumal by a native of Tirumunaiappadi-naḍu in Naduvil-mandalam.
606	On the same wall	Do. ..	Do. ..	24th year, Vriśchika, 4n. di., pañchami, Tuesday, Pūrvaśadha.	Do. ..	Gift of four cows for one-eighth lamp by a native of Śūral in Vēl-nāḍu.
607	Do. .. ..	.. ..	....	26th year, Mārgaśī	Do. ..	Refers to an order of Madurantaka Pottappichohlan according to which taxes were levied on all oil merchants in Mummudiolapperunderuvu in Conjeevaram. Bandhapatti is mentioned as one of the places exempted from this tax. Stones with the insignia of Gaṇḍagōpāla were set up to mark the jurisdiction.
608	Do. .. ..	.. ..	Tribhuvanachakravartin Maharaja Gaṇḍagōpaladeva.	5th year, Tula, 5n. di., prathamā, Monday, Viśākha.	Do. ..	Gift of 97 cows and one bull for three perpetual lamps by Kōṇ Kaṭṭaiyan, a minister of Gaṇḍagōpāla.
609	Do. .. ..	.. ..	....	25th year	Do. ..	Refers to the order of Madurantaka Pottappichohlan. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Saliya weavers and other people residing in the streets of Arumolidevaperunderuvu, Rājaraṇḍapperunderuvu, Nigurilōḷapperunderu alias Gaṇḍagōpalapperunderuvu and Kuraivaiyapperunderuvu.
610	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	26th year, Makara, 4n. di., dasami, Friday, Svati.	Do. ..	Gift of cows and sheep for a perpetual lamp by a servant of Gaṇḍagōpāla.
611	Do.	Do. ..	Do. ..	24th year, Kumbha, 4n. di., chaturthi, Sunday, Chitra.	Do. ..	Gift of 33 cattle for a perpetual lamp by Mallaya Dandanayaka, son of Appaya Dandanayaka, brother (?) of the mahapradhani Daḍḍinagōpa.
612	Do.	Do. ..	Do. ..	24th year, Meshā, 4n. di., pañchami, Thursday, Mūla.	Do. ..	Gift of 33 cattle for a perpetual lamp by Keśava Dandanayaka, son of the individual mentioned in No. 611 above.
613	Do.	Vijsyanagara ..	Vrapratapa Virupakshadeva-Maharaya, son of Devaraya-Maharaya, who instituted the elephant hunt.	Śaka 1393, Khara, Makara, 4n. di., chaturthi, Wednesday, Hastā.	Do. ..	Incomplete. Mentions a king with Saluva birudas whose name is lost.
614	Do.	Do. ..	Vrapratapa Achyutaraya-Maharaya ..	Śaka 1464, Subhākrit, Mithuna, 4n. di., trayodaśi, Sunday, Mūla.	Do. ..	Gift of 250 panam for offering cakes on ekadasi days after the return of the god from procession. The money was deposited on interest with the magrādis of Tiruvatiyūr.
615	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	24th year, Rishabha, 4n. di., pañchami, Saturday, Uttara-Phalguni.	Do. ..	Gift of 33 cattle for a perpetual lamp by Gōppaya Dandanayaka, younger brother of Mallaya Dandanayaka, son of Appaya Dandanayaka.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same mandapa.	Chola.	....	20th year, Simha, 6u. di., dasami, Monday, Mula.	Tamil ..	Gift of a flower-garden by purchase by Madayya Dardamayaka for supplying flowers and garlands.
617	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	Do.	Do. ..	Gift of 33 cattle for a perpetual lamp by mahapradhani Dardmagopa Madaya Dardamayaka.
618	Do. .. ..	..	....	....	Do. ..	Beginning built in. Gift of land and cows by Talavakulaindan Vardaraya of Peringurumbur for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garidamel-elagiyar of the nambi caste and the possession of the land was given to Uttara-vedi-elagiyar for rearing a flower-garden.
619	On the west wall of the same mandapa.	Chola.	[Tribhuva]nachakravartin Rajarajadeva	6u. di., Saturday, pañchami.	Do. ..	Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do.	Kulottunga-Choladeva, 'who was pleased to take the crowned head [of the Pandya] and Nadura.'	13th year, Mesha, 11, Thursday, Pushya, 6u. di., Ahtami.	Do. ..	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by Annalaiypan Kappudaiyaperumal alias Vikrama-Chola Samburavayan.
621	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	21st year, Simha, 6u. di., dasami, Wednesday, Mula.	Do. ..	Gift of the village of Kukkulam, a sub-division of Vada Payirkottam, a district of Jayangonda-solamandalam for worship and offerings to the god Alagar at Tirumalir-najolai in Paydi-mandalam by Madurantaka Pottappicholan Manmasiddharasan Tirukkattidavan alias Gandagopalan, at the service (sandi) called after him.
622	Do.	Do.	Do.	21st year, Simha, 6u. di., chatur-dasi, Sunday, Sravishtha.	Do. ..	Gift of the village of Valluvappakkam in Tirukkattukottam, a district of Jayangonda-solamandalam for the maintenance of Tiruvalliparappinar-kottam who had to recite sindu (ode) in the temple of Arulalaperumal by the individual mentioned in No. 621 above.
623	Do.	..	Tribhuvanachakravartin Konerinimai-kondan.	....	Do. ..	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in Tondai-mandalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do.	..	Tribhuvanachakravartin Vira Ganda- [Gopaladeva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do. .. ..	..	....	....	Tamil ..	Much damaged. Quotes the order of Madurantaka Pottappicholan and records the assignment of certain axes.
626	Do.	Chola.	Tribhuvanachakravartin Kulottunga-Choladeva.	1* year	Do. ..	Gift of land in the village of Alagiyasolalanur for daily worship by Annmai Appan Pandi-nadu-kondan alias Ira. .
627	On the north wall of the same mandapa.	..	....	....	Do. ..	Registers the gift of the two villages Kalanjani and Aiyaykulattur in Kaliyna-kottam by Madurantaka Pottappicholan Manmasiddharasan Tirukkattidava Gandagopalan in the 19th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same mandapa.	..	....	..	Tamil ..	Records gift of land in the village of Kaliyur in Kaliyur-kottam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rājāraḍeḍa.
629	On the same wall .. ..	..	....	..	Do. ..	Gift of land in Kaliyur for forming an agraram, to the bhāṭas of the temple of Gaṇḍagopala-Vinnagar Embert-mān at Kaliyur in the 24th year of Rājāraḍeḍa. Refers to the order of Madurantaka Pottappichcholan.
630	Do. .. ..	..	....	..	Do. ..	Records the order of Madurantaka Pottappichcholan fixing the share of the produce which the occupiers of the arecanut and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhisheka mandapa.	Chola ..	Rajakesarivarman (deva).	36th year ..	Do. ..	Incomplete. Begins with the introduction "உபேரம்" etc.
632	On the right wall of the same gōpura.	Do. ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Cholaḍeḍa.	45th year, 190th day.	Do. ..	Begins with the historical introduction "உபேரம்" etc. Gift of money for offerings at the early morning service by Vangamūḷaiyur-Uḍaiyan Arayan Mummudisolan alias Anukkappallavaraiyan of Manninadu, a subdivision of Virudartijibhayanakara-vaḷanadu, a district of Sōḷa-maṇḍalam.
633	On the left wall of the same gōpura.	Vijayanagara	Vinayatapa Krishnadeva-Maharaya	Saka 1450, Sarvadhari, Mithuna, ba. di., paṇḍami, Sunday, Sata-bhishaj.	Grantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall .. ..	..	....	Saka 1369, Pingala, Mithuna, Thursday, Sravapa.	Do.	Records that Vasantaraya, son of Anapota-Nayaka and brother of Singa-Nayaka made a gift of the four dravapala images Chanda and Prachanda at the second and third gōpuras respectively and the two pinnacles of gold for the ear.
635	Do.	Chola ..	Rajakesarivarman alias Kulottunga-Cholaḍeḍa.	.. [Thursday], [Thursar day], [Thursar Phalguni].	Tamil ..	The commencement of each line is very much damaged. Begins with the historical introduction "உபேரம்" etc. Registers a sale of land, free of taxes by the people of Vaidavur in Urukkaḍu-nadu, a sub-division of Urukkaḍu-kōṭam, a district of Jayangonda-Solamandalam to the Mahamuni of Periyakōyil who was feeding the Brahmins versed in the sacred lore at Ankeśuvai-maṭha situated on the north bank of the sacred tank (Tiruppoigai), of Arul-alaperumāl.
636	On the wall to the right of entrance into the Tayar shrine in the same temple.	..	....	Kilaka, Ādi ..	Do. ..	Built in. Records the assignment of certain taxes from the village of Nallalam in Vayalamur-pattu. A certain Goppanan figures as the signatory.
637	On the same wall	..	Tribhuvana-chakravartin Vijaya Gaṇḍa-gōpalaḍeḍa.	21st year, Vri-shika, au. di., dvadasai, Tuesday, Asvati.	Do. ..	Remission of taxes, for supplying sacred garlands to Periyapirattiyar, on certain lands in Paḍai-nadu alias Devaperumalpalur in Kaliyur-kōṭam which was given for flower-garden, by Siddarasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Iyayar shrine in the same temple.	Saluva ..	... son of Narasingaraya-Maharaya.	Śaka 1415, Pramadicha, Mesha, 6u. di., Monday.	Tamil ..	Built in at the beginning. Records a gift of money by Narasadeviyar, wife of K. mmaraia Periya Timmaraja Udayyar for daily offerings to the god.
639	On a stone set up in front of the Tayar shrine, to the right of entrance.	..	....	Śaka 163 [2], Virudhi, Phalguna, 6u. di., 3c, Saturday, Uttara-Bhadrapada, Vrishabha lagna.	Sanskrit verse in Telugu.	Records that in compliance with the order of Srivasa alias attian Tiruvengapa Ramanuja Jiyar, his pupil the chief-tantri Raja Sri Lala Todaramalia brought back the image of Varadaraja and his consorts from Udayarpalayam and set them up in the temple at Conjeevaram.
640	On the wall to the left of entrance into the same shrine.	Pandya ..	Mayavarman Tribhuvanachakravartin Parakrama-Pandyaadeva.	[6th year, Vrischika, 6u. di., tritiya, Monday, Anuradha.	Tamil ..	Records a gift of land, by purchase, in Devaperumalhallar a padapparu in Urukattu-kottam, by Tirukhalati-Udayyar, the headman (tillavan) of Ambavaymanalr in Pujal-nadu, a sub-division of Pujal-kottam alias Vikrama-soja-valanadu, a district of Jayangonde-solamaradalam, for the purpose of rearing a flower garden to the god.
641	On the same wall ..	Vijayanagara ..	Vinpratapa Krishnadeva-Maharaya ..	Śaka 1439, Isvara, Mesha, 6u. di., .. slosa.	Do. ..	Built in. States that while Krishnadeva-Maharaya was camping at Kanohi, he granted two villages for the floating festival of god Ekambaranatha and that he constructed two small cars for the Vinayaka in that temple and for Krishna in the Perumal temple and also specified the routes which the Siva and Vishnu temple cars should take on the respective festival days.
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampara Udayar ..	Saunhya, Masi, 28th.	Do. ..	Registers that Tupal-irundap Nambi Kongarayan assigned certain individuals as tirunandavilakkudi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nachchiyar Perumalar and Perukdeviyar in the lamp stands presented to the temple by the king.
643	On the same wall ..	..	....	Tai, 10 ..	Do. ..	Seems to record a gift of gold for a perpetual lamp. Attip-para, a sub-division of Podaividu-rajya is mentioned.
644	Do. ..	..	....	Yuva, Margasira, 6u. di., 15.	Telugu ..	Records that Venkamma and Janaki, the wives of the headman of Alempalli, son of Venkatapati Tirumalarao, paid a visit to the temple.
645	In the mandapa in front of the same shrine, left of entrance.	Vijayanagara ..	Mallikarjuna-Maharaya, son of Devayaya-Maharaya, 'who instituted the elephant hunt.'	Śaka 1373, Pramadicha, ..	Tamil ..	Built in. Records gift of 54 panam of gold for burning a twilight lamp to the god Varantaram-perumal. The donee's name is omitted.
646	On the north wall of the same shrine.	Do.	Vinpratapa Achyutayadeva-Maharaya ..	Śaka 1452, Karkatika, 6u. di., tritiya, Wednesday, Uttara-Phalguni.	Do. ..	Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to Kandadai Rama u-jayyanagar, the agent of the charities of the Ramanujakuta-matham in the Samadhi street, that for 2,600 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Perarullalar and Mahalakshmi will be conducted. A supplemental charity of Narapparasayan, the agent of Rayasam Ayyappaarasayan for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Saluva ..	Narasimgaraya-Maharaya ..	Saka 1409, Phalvaga, Mésa, su. di., septami, Sunday, Pushya.	Tamil ..	Records that Virupaksha-danayaka, the son of Gangadhara of the Asrayana-gotra, and a Vasal-maharajadhana of Narasingaraya Maharaya, made a present of money for the reconsecration (?) ceremony of the images of Nachohiyar Perumjalar and Perundeviyar in the temple and that he formed a new town called Virupakshadanayakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Kananojakkuta-matham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tatacharya repaired and regilt the Panyakoti-vimana which was originally erec'ted by Krishnaraya and which had become dilapidated and that he also erected the Kalyanakoti-vimana and had it also gilt with gold.
650	On the same wall .. ..	..	....	Saka 1536, Ananda, Mésa, su. di., 3, Saturday, Rohini, Katakakagna.	Grantha ..	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	....	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tatasamudram, a tank dug by and named after Tatacharya. The verses are re-engraved on the east and north walls of the 'rock', and also on the outermost gopura, right of entrance.
652	On the western base of the hundred-pillared mandapa in the second prakara of the same temple.	Vijayanagara	Virapratapa raya ..	Saka 1491, ba. di., dvititya, Tuesday, Uttara-Phalguni.	Tamil ..	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prakara, right of entrance.	Do.	Virapratapa Sadasisvadeva-Maharaya ..	Saka 1477, Rakesha, su. di., dvititya, Sunday, Uttara-Phalguni.	Ho. ..	Registers a gift of land, by purchase, in Agaram Navettihattur and Agaram Devarayamaharapuram alias Poigappakkam by Paradaya Alagiyasingar, son of Mudumbai Appilai Anayyengar of Pirunarayanaapuram and of the Srivatsa-gotra, for cake offerings to the god on the birth-days of certain Alvars and Acharyapurushas and on certain other festival days.
654	On the same wall .. ..	..	....	Panchami, Sunday, Mela.	Do. ..	Built in at the beginning. Gift of 3,500 koli of land, houses and house sites, by Allumirukkalatideva Maharaya-Gandagopaladeva for the construction of the temple and its prakara walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prakara, right of entrance.	Vijayanagara	Virapratāpa Achyutayadeva-Maharaya	Śaka 1457, Manmatha, Mṇa, su. di., septami, Monday, Mṛgaśīrṣha.	Tamil	Registers an agreement between the temple treasurers and the temple agent Ramanujaya Tiruppanipilai on the one hand and the tenants of the temple lands on the other to the effect that as the areca, coconut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being fixed on an improved basis.
656	On the same wall left of entrance.	..	....	...	Sanskrit verse in Grantha.	Records that Rāmāya ordered the repair of the stone steps of the tank called Anantarasas and made some gifts to the Ektamranatha and Varadaraja temples. Gives the genealogy of the earlier members of the Karnāḍa dynasty. The composer of the verses is one Obhaladevita of Krishnapuram.
657	On the south wall of the third prakara, opposite the Udayavar san-nidhi.	..	....	Śubhakṛit, Aṇi, 28.	Tamil	Registers a gift of land in Kuvaiavedu by Rayasam Timmakkan for certain festivals and for singing the Tirup-pallandu-hymns of Periyālvār, which function was being conducted by Kandaḍai Annavaiyāgar.
658	On the wall of a dilapidated mandapa next to the Manavalar san-nidhi.	Vijayanagara	Virūpākṣadeva, son of Virapratāpa Pratāpadeva-Maharaya.	Śaka 1389, Sarvajit, Sūnha, ba. di., Wednesday, Aśvini.	Do	Records that two pieces of land, which belonged to the temple in paḍaipparū alias Teṇermalnallor and which remained uncultivated on account of its non-irrigation, high level were purchased as Uḍavukkāṇi by the treasury of Tirumelisaivār, reclaimed and brought under cultivation and that these lands were leased out for 200 panam of gold per year by the temple.
659	On the left wall of the stable-mandapa.	Do.	Virapratāpa Krishnadeva-Maharaya	Śaka 1438, Dhātū, Kumbha, su. di., dvadasi, Wednesday, Svati.	Do.	Records gift of land, by purchase for 170 panams of gold, for offerings to the god on particular festival days by Vengayār Kelasinaṭha of Paramesvaramangalam, the tiruppani-vāśal kaṇakku in the temple.
660	On the right wall of the same mandapa.	Do.	Do.	Śaka 1438, Dhātū, Kumbha, ba. di., panchami, Wednesday, Svati.	Do.	Records gift of land by purchase for 50 panams of gold by Kamaiyan, son of Uttaramerur-udaiyan Anarupadikattar Nallappar, Periya Erappan Chinnu Erappan and Angāḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance.	Do.	Mahamaṇḍalēśvara Harihararaya	Śaka 1395, Chitrabhānu, Kumbha, ba. di., septami, Wednesday, Anuradha.	Do.	End much damaged. Records the gift by Obhaladeva-Maharaja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding brūḍas are mentioned to Pūḷaiyār Podukkam Auba-ladeva-Maharaja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vira Kempana Udayar	Śaka 1296, Ananda, Karkataka, su. di., chaturdaśi, Wednesday, Śatabhishaj.	Do.	Records the assignment, free of taxes, of Uttamēḷḷanallor alias Kolipakkam, a village in Bahmadēśaparru in Virpēdu-nāḍu, in the sub-division of Kalliyūr-kōttam, by Konappa, son of Muddappār for worship and daily offerings to the god. Arumbagandān and Basaikkuttappuvarayaragandān are mentioned as brūḍas of Muddappār.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Rāmanujaya of Iruppuṇṇi, who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishnarāya covered the Pūnyakōṭi-vimāna of the god with gold plate.
665	Do. left of entrance ..	..	....	....	Tamil ..	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	....	Do. ..	States that Raghavaṇ and Chollaperumal, the agents of Tirumalai-nayaka made, on the occasion of Sakramanapūnyakala, arrangements with certain individuals of Dūṣi and Tenneri of the Vayalakkavarpura for burning lamps before the god.
667	On the same base, right of entrance	Saluva ..	Narasingarāya-Maharāya ..	Saka 1408, Parābhava, Śirīṣa, su. di., tṛtiya, Friday, Pushya.	Do. ..	Registers an agreement by Ayanman and Isvarappaṇ to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	Saka 1413, Parābhava (wrong), Tai, 16.	Do. ..	Records the employment of certain individuals in Paḍai-vidu, under the charge of Karpureṇṇiyar as tiruvilakku-kūḍi, granted by Egappa-nayaka Tirumalai-nayaka for lamps to the god.
669	On the south wall of the Tyagarāja shrine, Tyagarājasvāmin temple, Tiruvārūr, Negapatam taluk, Tanjore district.	Chōla ..	Parakēsarivarman alias Rājendradeva ..	3rd year ..	Do. ..	Begins with the short introduction "இராமலிங்க எழுந்த இலக்கணம்," etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (ponniṇ-tirumandapam).
670	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Vijayarājendradeva.	31st ..	Tamil verse and prose.	Commences with the introduction "பெருமேசுவரன்," etc. Records that in compliance with the king's order Venkaḍan Tirumilankāṇṭhan alias Adhikari Tirumudisāṇṇa-vēndavēḷan utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyar Viḍivāṇakadeva of Tiruvārūr in Tiruvārūr-kurram, a sub-division of Adhirājā-valanadu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kottai Sēmbiyaṇ Vēndavēḷan of Pūndi.
671	On the same wall ..	Do. ..	Rājakēsarivarman alias Tribhuvanaśakra-varuṇ Kulottuṅga-Chōḷadeva.	24th ..	Tamil ..	Begins with the introduction "பெருமேசுவரன்," etc. Records gift of 3 kaṇṇu, 1 maṇḍi and 1 kuṇṇi of gold of standard weight and fineness and equal to Rājaraḷan maḍai by Arumōi-Rājendra-chōḷan, which was invested by the temple assembly in purchasing and leasing out 450 kuḷi of tax-free land for the expenses connected with the sacred bath of the god.
672	Do. ..	Do. ..	Do. ..	(24th) ..	Do. ..	Begins with the introduction "பெருமேசுவரன்," etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mūlādhanam-Uḍaiyar of Tiruvārūr, in Tiruvārūr-kurram, a sub-division of Gēya-Māṇikka-vēlanadu by one Nārāyaṇa Singajataraiyaṇ, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōla	Parakēsarivarman alias Raj	8th year ..	Tamil ..	Damaged. Begins with the introduction " <i>பெரேசரவரமன்</i> ," etc. Records gift of paddy for offerings and worship during certain festivals and of 5 kās of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōnērinmaikōṇḍān	31st 24 th day.	Do. ..	Registers an order of the king to the managers of the temple of Mūlaśthanam-Udayār of Tiruvār in Tiruvār-kōrām, a sub-division of Kōḍaṭṭiyasikāṇam-vaṇaṇaḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Sadayam of Arpaṣi and Aṇḍā of Aḍi as the asterisms of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōla	Parakēsarivarman alias Rajē ..	Lost ..	Do. ..	Much damaged. Begins with the introduction " <i>பெரேசரவரமன்</i> ," etc. Records an order of the king to <i>Velāla-kuttan</i> alias <i>Sambiyān</i> Māvendaṇḍaṇ to cover with gold plate certain portions of the garbhagriha and ardhamaṇḍapa of the temple.
676	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Rajēndradeva ..	8th year ..	Tamil prose and verse.	Begins with the introduction " <i>பெரேசரவரமன்</i> ," etc. Records the gift of a wreath of precious stones for the goddess, consort of Udayār Viḍivāṇḍadevar by Perumakkalūrūdayān Velān Seyyapadam of Gaṅgaikōṇḍa-śōḷapuram.
677	On the same wall	Do.	Do. do.	Do ..	Tamil ..	Begins with the introduction " <i>பெரேசரவரமன்</i> ," etc. Records that Kuttan alias <i>Sambiyān</i> Māvendaṇḍaṇ of Pūndi, a hamlet of Favaidhūr-pūndi, a sub-division of Aḍirāḷa-vaṇaṇaḍu, made tax-free gift of land by purchase for 100 kās for offerings to the god and that his brother Marāṇ alias <i>Sambiyān</i> Māvendaṇḍaṇ made another tax-free gift of land by purchase for 100 kās from the assembly of Pulivalam, a brahmadeya of Viṇayarājendra-vaṇaṇaḍu for the expenses of feeding daily 12 arayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do.	Do. do.	Do. ..	Do. ..	Begins with the introduction " <i>பெரேசரவரமன்</i> ," etc. Records deposit of gold by Parakkudayan Sūri Aḍittāṇ alias <i>Sōḷavichchadira</i> Vilupparaiyan of Parakkudi in Ambar-nāḍu a sub-division of Uyyakōṇḍa-vaṇaṇaḍu with certain merchants of Tiruvār for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do.	Rājakēsarivarman alias Rājadhiraḷadeva	27th year ..	Do. ..	Incomplete. Begins with the introduction " <i>பெரேசரவரமன்</i> ," etc. Records the details of the quantities of paddy accruing from the several bits of temple devadāna lands in the villages of Tiyyakudi and Mēmaṅgalam which were bought over by the king and Aṇḍakkiyār. Nakkai Pavaṇaṅgaiyār for expenses connected with offerings and worship to the god Tiruvāṇḍariyūdayār.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chola ..	Parakesarivarma alias Rajendra-Chola-deva.	30th year ..	Tamil ..	Incomplete. Begins with the introduction " <i>Pirandaval</i> " etc. Gives a detailed list of the gifts of Rajendra-Chola-deva and his servant (?) Anukkiyar Pavaiyangaiyar for plating and gilding certain portions of the temple, of Arumolikottan alias Lokarayan of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rajarajan-kasu-nirikal is mentioned as a standard weight of gold.
681	On the west wall of the Valmukana-tha shrine, same temple.	..	....	Śaka 15-8, Prājñā-patti, wrong Chittrai 5.	Do. ..	States that the jewel-chests of the big temple at Timvarūr and Valmukinātha which were in the custody of one individual were now left in the joint charge of two men Brahmarayar and Viṣṇupadmarayar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the poṇṇandaravaśal were mis-handled.
682	On a slab lying in the Gopālavamin temple at Bollavāram hamlet of Proddaturu, Cuddapah district.	Vijayanagara	Vīrapratāpa Vīra-Saśeśivadeva-Maharaya, ruling at Vijayanagara.	Śoṭhakṛti, Nijasa[vaṇa].	Telugu	Registers the grant of tolls in the peṇṇija at Bollavāram in Guddalurisima which he held as a nayankara, by the Mahamandalesvara Timmaraju of the Atreya-gotra and born of the Lunar race, for offerings to the temple of Gopikanātha-Perumal on the day of Kṛishṇashtami.
683	On a slab in a field on the northern side of Modimidapalli, another hamlet of Proddaturu.	..	....	Śaka 1438, Dhātū, Aśvadhā, su, di., 13, Thursday.	Do.	Damaged. States that the Garuda-pillar was set up by Valayya, son of Komdi-Seṇi.
684	On a stone set up near the Āñjanē-yasvamin temple at Hattibela-gallu.	..	....	Durmati, Śrāvana, su, di., 5.	Kanarese	Mutilated. Registers the grant of the village of Hattibela-gallu to the Jyoti of that village for cooking and worship, by Mahamandalesvara Sri-Rajm.
685	On another stone set up by the side of the road to Aluru in the same village.	Vijayanagara	Vīrapratāpa Kṛishṇadevarāya	Śaka 1432, Pramōdita, Magha, ba, di., 2, Thursday.	Do.	Damaged. Mentions Jakke-Nayaka and the village of Hattibela-gallu. Seems to record a market-regulation.
686	On a slab lying near the Vīrabhadra-vamin temple at Nema-kallu.	..	....	Śaka 1484, Dandabhi, Magha, ba, di., 14.	Telugu	Registers the grant of 10 māda of gold levied on the members of the Vīra-Saiva community in the village of Nemmikallu, Kamapuram, Saṅgalapuram, Beluḍoḷa, Timmapuram and Nala-Timmapuram by Alajati Vīra-Saiva Siddha Bhikṣavṛiti-Ayyavaru for a perpetual lamp in the temple of Vīrabhadra at Nemmikallu. The gift was made on the occasion of Sivaratnī.
687	On a stone lying near the Basavanappa well at Beludona.	Vijayanagara	Vīrapratāpa Vīra-Venkatapatideva-Maharaya.	Śaka 1514, Nandana, Vaiśākha, su, di., 15.	Kanarese	Registers a grant of land as tax free to five persons for having repaired and restored the well named Madigodana-bhavi, by Kachi Rahuta-Lingappa-Nayaka, the parupatya of Chippagiri-sime and agent of the Mahamandalesvara Aliya-Raghunatharajadeva-Maharasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Āñjaneya temple at Kundalagurti.	..	....	Vishu, Magha, ba. di, 15.	Kanarese	Registers the gift of the village Kundalaguppa surnamed Devalapura to Gurumarti Linganaradhya-Oderu by Maharajadhiraja Hardeya Devappa-Nayaka.
689	On a slab in the Késavaśvarin temple at Chippagiri .	..	..	Śaka 1430, Vibhava, Vaiśākha, su. di., 16, Saturday.	Telugu	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Késava-Perumal at Chippagiri and for maintenance of the Brahmins serving in the temple, by Mahamañḍalésvara Timmayyaśvadeva-Maharaja, son of Kandanavoli Ramayyaśvadeva-Maharaja, grandson of Aravṛṭi Bakkaśyadeva-Maharaja. Chippagiri was situated in Mḍananṛṭi-simā which was held as a nayanakara by the donor.
690	On a slab set up in the Bhogésvara temple in the same village.	Vijayanagara	Vīrapratāpa Achyutadeva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brāhmanas doing service in the temple. Adavani is mentioned. Another grant dated in Ananda which is also damaged is given at the end of the record. This refers to Tirumalaśyadeva Maha-arasu.
691	On a stone lying in the same temple.	Western Chalukya.	Vijayaditya Satyaśraya Śrī Prithivī-vallabha-Maharaja.	Lost	Do.	In archaic letters. Gift of 50 mattar of land for a flower-garden. Bhavatharman' Bhātarka Nerabōja is mentioned.
692	On a slab set up in the Timmappa (Veikāṭṣa-Perumal) temple in the same village.	Vijayanagara	Vīrapratāpa Kṛishṇadevarāya-Maharaja.	Śaka 1450, Sarvadhari, Vaiśākha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkaṭadri at Chippagiri in Mḍananāda-sime belonging to Arakeśya-Venṭhe.
693	On a slab set up near the Sunkama temple in the same village.	..	....	Śaka 1474, Paridhavi, Pushya, ba. di., 30, Solar eclipse.	Kanarese	Registers the grant of rice for offerings, to the temple of Sunkadakaṭṭe Vinayakadeva at Chippigiri by Nagappa the seti of Timmarasadeva, the officer in charge of the tolls (sunka) of Adavani-sime and the agent (karyakarta) of the Mahamañḍalésvara Ramaraja-Kondarajadeva-Mahārasu.
694	On a hero-stone set up near the Ramalingasvarin temple at Nancherla.	..	....	....	Do.	Records the death of Mamma-maika-gamunda in a cattle raid.
695	On a slab lying in the court-yard of the Bhimesvara temple at Ramadurga .	Western Chalukya	Śaṭṭikamalladeva, 'ruling at Kalyanapura'.	8th year, Ananda, Anācha, su., Anavase, Monday, Vṛṣṭipata-Sankranti, Solar eclipse.	Do.	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhīmeśvara situated on the banks of the Tungabhadra in Sindavadi Thousand by the Mahamañḍalésvara Vira-Irūṅḡola-Chōja-Maharaja who has a long prasasti. The temple was founded by a certain Bēvi-setti.
696	On a slab lying near the Bhogésvara temple in the same village.	Do.	Pratapachakravartin Jagadekamalladeva, 'ruling at Kalyanapura'.	5th year, Dundubhi, Magha, punname, Monday, Uttara-eclipse, Uttara-yana-Sankramana.	Do.	Registers the grant of the village of Honanali for offerings, etc., in the temple of Svayambhu-Bhogésvaradeva at Indavali in Sunpavaja situated in Adavani 500, by the Dandanayaka Chiyamarasa who was the hergade of Sindavadi 1000, under the orders of his father, the herliasaandhivigrahin Kēśimayya who was ruling Manedēṇadu, Miṇṇi-nadu Kolipaka-nadu, Sindavadinadu and Kallakelagu-nadu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place...	Western Chalukya.	Tribhuvanamalladeva	Chalukya Vikrama 4th year, Siddharthi, Amavasye, Thursday, Uttarayana-Sankranti.	Kanarese	Registers the grant of land by the Mahamandaleswara Joginayaras for offerings and a perpetual lamp in the temple of Someswara constructed by Garudasetti.
698	On a third slab set up in the same place.	Rashtrakuta.	Duddahya, son of Amoghavarsha	....	Do.	In archaic characters. Records the remission of taxes sase, siddhiya etc. on 12 mandalis including Indravali by Ballaha.
699	On a slab lying near the Hanumana-dona in the same village.	Western Chalukya.	Bhulekamalla	8th year, Ananda, Jyeshtha, sutadi, Friday.	Do.	Registers the grant of 4 matter of land, 2 oil-mills, a house-site and a flower-garden to Malli-Pandita of Henukana-hala for conducting worship in the temple of Kalideva consecrated by Gangonda Garuda-setti of Indravoli and that of Perma-Bhagavati.
700	On a slab set up in the courtyard of the Anjaneyaswamin temple at Haalharivi .	Vijayanagara	Sadasivaraya	....	Telugu	Registers the grant of lands in the village of Aligera for a feeding-house for the itinerant Brahmans and Sudras who resorted to the temple of Chennakesava at Halharivi. The grant was made at the request of Aliya Ramappaya by the king.
701	On a pillar lying in the same place.	Western Chalukya.	Pratapachakravartin Jagadekamalla	8th year, Rudhiradgarin.	Kanarese	Registers the grant of black land, 2 oil-mills and garden to the temple of Ariya Sankaradeva by the Dandanayaka Chiyamarasa. The temple was built by two gavudasa.
702	On a slab set up near the Maramman temple at Kaminahalu .	..	Ajare-Khane Khoda Yivamda Anadali Ayaba-Sana-malki jam Akarama-mulki Abdula Babu Sa	Saka 1573 Nandana, Vaishakha, su. di., 10.	Do.	Records the grant of land free of taxes to a gavuda of Kavinahalu which belonged to Adavani [district].
703	On a pillar in the Lakshmi temple Gulya .	Vijayanagara	Virapratapa Krishnadevaraya-Maharaya	Saka 1430, Sakia, Sravana, su. di., 10, Thursday.	Do.	Registers grant of lands in the village of Virupasamudra with the produce of a mango garden, to a temple whose central shrine, subnasi and ranga-mandapa were constructed by a certain Narasara. The donor was of the Kaundinya-gotra and Yajus-sakha and bore the title the lord of Yeturu in Gandikota 'eine'.
704	On a slab lying near the Timmappa temple at Virupapura.	..	....	Saka 1479, Pinnagala, Chaitra, ba. di., 12.	Do.	Registers the grant of one kasu per hem (bullock-pack) on the herds that come into the market at Virupapura, for the temple of Tiruvengalanatha by Lalavayi Gangapaya, the agent of the mahamandaleswara Gobori Tirumalarajadeva-Maharasa, and the mahadu including the gauda, the senaboya and the (patnava-svami) of the village.
705	On another slab in the same place	..	....	Siddharthi, Vaishakha, su. di., 13.	Do.	Incomplete. Mentions the Mahamandaleswara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Saka 1573, Nandana, su. di., 5.	Do.	Records a grant of land by Badekhan Nayaka Saheb to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavavaraswamin temple at Bolagoti .	Vijayanagara	Krishnadeva Maharaya	Saka 1448, Vrisha, Chaitra, su. di., 1.	Do.	The grant portion is lost. Mentions Kajege Kananarayaka, governor of Adavani-durga.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Késavasvamin temple at Holalagundi.	Western Chalukya.	Tribhuvanamalladeva, Kalyanapura.	Ch. Vik. 50. Vīśvā-vasa, Magha. su. di., 1, Friday, Solar eclipse.	Kanarese	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brahmesvaradeva at Holalagundi by the Mahamandalesvara Dasavarmadevarasa of the Kāsyapa-gotra who bore the title 'lord of Mirinjogokariyura', and had his capital at Holalagundi.
709	On a gaddigekallu lying near the chavadi at Kanchagara-Belagallu.	..	....	Śaka 1639. Hema-jambi, Kartika, ba. di., 2, Saturday, Rohini, Amrita-Siddha-yōga, Taitula-karana.	Do.	Records the commencement of the construction of the temple of Bhogesvara, of a well, a tank on the road to Adavani and the gift of land by Aiyana, son of kulakarni Kayapa Narasimma of Kāñchagara Belagallu.
710	On a slab lying near the Āñjanēyasvamin temple in the same village.	Western Chalukya.	Ānavamalladeva	Śaka 903. Vikrama, Vaiśakha, su. di., 5, Thursday.	Do.	Records the revival of the former grants of land made to the temples of Pātoḥkēśvara, etc., and also registers the gift of lands to Kalapriyadeva and two Vishnu temples by Dharevaladevi, wife of Vira-Nolamba Pallava-Pemmanadideva of the Pallava family who had the title 'the lord of Kāñchapura'.
711	On a boulder called 'Bache-gundu' near the same temple.	Do.	Trailokyamalladeva	Śaka 909. Sarvajit, Vaiśakha, Anavasye, Solar Friday, eclipse.	Do.	Registers a grant of land, to the temple of Vishnudeva of Naganoja, by the Mahamandalesvara Gandaradityarasa who had the title 'the lord of Mahishmatipura' and who was ruling the Sindavadi 1000, Bennevaru 12 and [Nul]gunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549. Pra-phava, Chaitra, su. di., 5.	Do.	Damaged. Seems to register a gift of land and well. Mentions the Mahanayakaacharya Kondapa-Nayaka and the villages Sirugunpe and Kāñchagara-Belagala.
713	On a boulder in a field to the southwest of the village of Gejjehalli.	..	....	Śaka 1153. Pramōdute, Kartika, su. di., 13, Sunday.	Do.	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nayaka, the agent of Mahāsahā of Gajahala, who was again the agent of Babasaheb, Killadar of Adavani.
714	On a stone set up in the Byadara-kari at Vandavagalli.	..	....	Khara. Śrāvaṇa, su. di., 10.	Do.	Mutilated. Records the lease of land granted to the gauda, senabova and the citizens of Vandavagalli by Chennapa-Nayaka, the agent of Timmapa-Nayaka, the son of Virupappa-Nayaka.
715	On a slab lying in a field to the west of the village of Hebbettam.	..	....	Śaka 1517. Manmatha, Vaiśakha, ba. di., 10.	Do.	Records the grant of lands to a private individual by the gauda, senabova, talavara and the ayagaras of Hebbeta for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgesvarasvamin temple in the same village.	..	....	Prava, Magha, Thursday.	Do.	Damaged. In Chalukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallarayya temple at Neraniki.	Yadava	Yadava-Narasayana Prandha Pratyapachakravartin Kameshchandradeva.	Śaka 1198, 5th year, Dhātu, Chaitra, su. di., 1, Tuesday.	Do.	Registers the grant of lands for offerings to the temple of Kalinathadeva and for the maintenance of a feeding-house, by Lakhumideva-Nayaka, the sarvadhikari of Vandave.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Sunk-Jamra temple in the same village.	Yadava ..	Yadava-Narayana Prandha Pratapnabha-kravartin Ramachandradeva.	Śaka 1209, [17th year, Sarvajit, Sivayana su. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two panas on every ten pack bullocks by the merchants of Vira-Narayana-pura Tumbhala-patana to the Mahanayakacharya Nageya-Nayaka, son of Kammeya-Nayaka. Mentions the king's subordinate Devarane, and the villages granted to Nagaya-Nayaka in Sindavadi-naqdu. Mutilated. In archaic characters of about the 11th century. Mentions the names of some gāvundas.
719	On another slab near the Kallary-yana temple in the same place.	..	....	Paridhavi	Do.	....
720	On a slab built into the side of Amber-bavi at Kottapeta, hamlet of Neraniki.	..	....	..	Persian	....
721	On a slab set up near the Āñjaneya-svamin temple at Kurukundi.	..	....	Hemalambhi, Jyeshtha, su. di., 16.	Kanarese	Fixes by lease the rent and due to Lingarasa, the agent of Bacharasa, from the gauda and the people of the village of Kurukundi for having reconstituted the village ruined by Mādavya.
722	On a stone set up near the Bhīmē-svarasvamin temple in the same village.	..	....	Manmatha, Magha, su. di., 12, Thursday	Do.	Records the appointment on contract, of Linga-jya Nandijya for worship in the temple of Bhīmesvaradeva at Korukunde by Kondapaya, the agent of Bacharasa.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Virapratapa Sadāsivaraya	Śaka 1406, Krodhi, Magha, ba. di., 11.	Do.	Registers the remission of certain taxes on barbers at Kuṇḍakundi situated in Advani-time.
724	On a slab set up near the Obālē-svarasvamin temple in the same village.	Western Chalukya.	Kirtivarma Satyasraya Prithvivallabha ..	Lost	Do.	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanē-yasvamin temple at Manekurti.	..	....	Śaka 1420, Kāṣya-kṛti.	Do.	Registers a grant of wet and dry lands to a private individual by Guļeya Kavapa-Nayaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Āñobālē-svarasvamin temple at Hulebidu.	Vijayanagara	Sadāsivaraya	..	Telugu	Records the grant of the village of Tummalabidu for offerings to the temple of Avubala-Janardanadeva at Huliyaḷadu situated in the Heṇṇe-time which was bestowed on Kāmaraju-Koneji-Iṇṇaraja.
727	On a slab set up in a field to the west of the village of Bilebali.	..	....	Śaka 1463, Pṛava, Bhādrapada, su. di., 12.	Kanarese	Registers the grant of land to certain bovas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nayaka.
728	On a broken slab lying near the Āñjanēyasvamin temple at Kuruvalli.	Western Chalukya.	[Tribhū]vanamalle	Vaiśākha. Tara na.	Do.	Mutilated. Mentions the Mahamandalesvara Śekaradeva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Āñjaneyasvamin temple at Molagavalli.	..	....	Śaka 1479, Pīṅgala, Kartika, ba. di., 6.	Telugu	Damaged. Records a grant of land to certain artisans attached to the temple of Cheunnakēśvaradeva for the merit of Siddhiraja Srīraṅgarajadeva-Maharaja.
730	On a slab set up near the Āñjaneya-svamin temple at Haligera.	Vijayanagara	Sadaivaraya	..	Do.	Registers the grant by the king of the village of Aligera to the temple of Cheunnakēśvara at Halahari and to the choultry which was resorted to by the Brahmanas travelling by the military route (dandudova).
731	On another slab in the same place.	Do. ..	Virapratapa Sadāsivaraya-Maharaya, 'ruling at Vidyanagara.'	Śaka 1482, Raudri, Mārgaśīra, su. di., 12.	Do.	Mutilated and damaged. Seems to register the money and grain income in the village of Haligera belonging to Advani-durga which was held by the Mahamandalesvara Srīraṅgeraja, son of Siddhiraja Anubalaraja as an amara-umbul, to the temple of Kēśava-Perumal at Halahari and to the choultry which was resorted to by itinerant Brahmanas travelling by the military road.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Išvara temple at Nagaruru.	Yadava ..	Yadava-Narāyana Kannaradeva.	Śaka 1176, Ananda, Aśadha, su. di., 11, Monday.	Kanarese ..	Registers the revival of the previous grant of land to the choultry of Somanāth-deva by the Mahāpradhana and Sarvadhikāri Jōgama-Rahuta who was ruling the Sindavadinadu.
733	On the same slab	Do. ..	Do. ..	Śaka 1177, Rākṣasa, Aśadha, su. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Somanāthadeva at Nagaruru by a certain Paṅgideva.
734	On another slab in the same place..	Western Chalukya ..	Śrī.....ditya Bhaṭṭara ..	..	Do. ..	Seems to record a grant of land in Nāgamaigala. Mentions Tōḍaiman Muttarasa and a Chaiyā temple.
735	On the Garuḍa-kambha set up in front of the Chennakeśvara-svamin temple at Chinna-hoturu.	..	....	Rudhīrōḍgari, Māgha.	Do. ..	Seems to provide for offerings in the temple of Ādikēśavanātha consecrated by Prātāpa Hariharaya.
736	On the wall to the left of the entrance into the Lakṣminarayanasvamin temple at Reddā-hoturu.	..	....	Śaka 1463, Pṛava, Karika, su. di., 12, Monday.	Kanarese in Nagari.	Records the gift of land for offerings in the temple of Lakṣminarayana-deva at Saṅgamāpūram.
737	On the Garuḍa-kambha set up in front of the Āñjēśvasvamin temple in the same village.	..	....	Śaka 1681, Pramāthi, Śavana, ba. di., 8, Friday, Rohiṇi.	Kanarese ..	Records that the Garuḍa-kamba was set up by Maḥīrēḍi. The village is called Hire-hoturu.
738	On a stone pillar set up at the entrance into the village of Naḡaradōṇa.	..	....	Svabhānu, Aśadha, su. di., 10.	Do. ..	Records the gift of a Vinayaka-pillar (benakana kambha) by Devarasa, son of Keṛeya-Naḡanna of Naḡaradōṇa.
739	On a slab lying near the Kallēśvara-svamin temple at Sulurayī.	Vijayanagara	Virāprātāpa Sadaśivadeva-Maharaya ..	Śaka 1485, Durmati, Śavana, su. di., 15.	Do. ..	Damaged. Records the gift of some land and cash income to Kalināthadeva by Mahāmandalēśvara Tirumalarāja Rāma-rajāyadeva-Māha-arasu with the consent of all people.
740	On the south wall of Arjunalingēśvara temple at Pallichandaṇḍai, Madura district.	Pandya ..	Maṅavarman alias Kulakēśhara-deva, who was pleased to take every country.	23rd year, Mithuna, su. di., tṛitiya, Friday, Pūṣya.	Do. ..	Records that the images of Kūṭṭaduvar and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kūṭṭaṅkaraya, son of Malavaraya. Mentions the assembly of Kūṇḍadevi-chaṭturvedināigalam, a brāhmaṇadeva below Velurkalam in Madurōḍaya-valanāḍu, a devadāna of Muḍivāṅḡu-Pāṇḍiya Išvaramūḍaiya-Nayagar.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do.	20+1st year, Karkāṭaka, 8, ba. di., ākādasi, Rohiṇi.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kūṭṭaṅ Tennadān alias Tribhuvanaśingadeva residing in Kāṇṇanur in Malai-māṇḍalam. Mentions the temple of Muṣugunatiruvaramlāsuram-ūḍaiya-Nāya[ṅar].

C.—Stone inscriptions copied in 1920.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanatha temple at Tirumalavadi (Udayarpalayam taluk, Trichinopoly district).	Chōla	Parakēsarivarman ..	10th year	Tamil ..	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udaiyar by the queen (?) Nakkai Tillaṇṇaiyār alias Sōlamadeviyar. Mentions the standard weight called Vaiyagattarkkal.
2	On the same wall	Do.	Parakēsarivarman ..	17th "	Do. ..	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahadeva.
3	Do.	Do.	Rajakēsarivarman, 'who conquered Madurai.	5th "	Do. ..	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-nadu.
4	Do.	Do.	Parakēsarivarman ..	6th "	Do. ..	Gift of a gong to the temple of Tirumalavadi-Ālvar by a private individual.
5	Do.	Do.	Parakēsarivarman ..	19th year	Do. ..	Gift of sheep for a lamp by a native of Pondaṇṇi in Mīraikurram.
6	Do.	Chōla	Parakēsarivarman, 'who conquered Madurai.	17th "	Do. ..	Unfinished. Records a gift of a lamp to the temple by a native of Pullamaṅgalam in Kīlār-kurram.
7	Do.	Do.	Rajakēsarivarman ..	1[6]th "	Do. ..	Unfinished. Records the gift of a copper-image of Kōlgaideva and a silver plate for betel at the sribali offerings.
8	Do.	Do.	Do.	3rd "	Do. ..	Registers a gift of land by purchase, for a lamp to the temple by a certain Arūṇṇigaikēni, daughter of 'Matta-Udaiyar.
9	Do.	Do.	Do.	4th "	Do. ..	Gift of sheep for a lamp to the same temple by a native of Kūṇṇegil-nadu.
10	Do.	Do.	Do.	10th "	Do. ..	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devadana in Miyyi[ā]ṇu which was a sub-division of Loṇṇigai-nadu.
11	On the west wall of the same shrine.	Do.	Do.	Do.	Do. ..	Gift of a gold-flower and a gold sword to the image of Mahadeva by two private individuals.
12	On the same wall	Chōla	Parakēsarivarman ..	3rd year	Do. ..	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvadrai day in the temple.
13	Do.	Do.	Do.	10th "	Do. ..	Fragment. Seems to register a gift for a lamp. Mentions Parakkāṇu in Arkkāṭṭuk-kurram.
14	Do.	Do.	Rajakēsarivarman ..	27th year, Tula, Saturday, Bharani.	Do. ..	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumalavadi-Perumanadigal by Ilaiṇṇōṇ Pīobhi, the senior queen of 'Sōlapperumaiyar' and the daughter of Vallavaraiyar.
15	Do.	Do.	Do.	27th year ..	Do. ..	Gift of land for a lamp to the same temple by a certain Paraiṇṇikāṇ Nakkai Singe[devan] of Parivandatturai in Arkkāṭṭu-kurram, who purchased it from the assembly of Marapudugū-chaturvedimaṅgalam.
16	Do.	Do.	Parakēsarivarman ..	7th "	Do. ..	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Tanjavur.
17	Do.	Do.	Parakēsarivarman ..	6th "	Do. ..	A similar gift of sheep for a lamp to the temple by a certain Kamaṇ Tayan, a teacher (vatti) of Idaiyar.
18	Do.	Do.	[Raj]akēsarivarman	23rd "	Do. ..	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahadeva by a certain Āyiravaṇ Eoadi, the headman of Arkkāṇu in Porakkāṇu, a sub-division of Arkkāṭṭuk-kurram. Mentions Veṇṇarukudi, a Brahmadeva in Poygai-nadu.

C.—Stone inscriptions copied in the year 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chóla	Raja.....machakravartin tonga-Chóladeva.	[14]th year	Tamil ..	Built in at the beginning. Begins with the introduction "Ucayusa", etc. Registers the appointment by royal order of a certain Chandrabhahana Bhakta for an additional Saivacharyakkani in the temple at Tirumala-vadi in Poygai-nadu, a sub-division of Pavanamulundu-qaiya-vaianadu.
20	On the north wall of the Utsava-vigraha shrine adjoining the central shrine in the same temple.	Hoyasala	Sarabhaumachakravartin nathadeva.	19th year, Mesha- ba. di., pratha- ma, Monday, Anuradha.	Do. ..	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kaveri daily for the sacred bath of the image in the temple at Tirumalapadi in Poygai-nadu, a sub-division of Rajaraja-vaianadu, by one of the āndars living in the same village.
21	On the same wall (inside) ..	Do.	Do.	16th year, Vithuna- ba. di., ekadasi, Friday, Bharani.	Do.	Records a similar gift of land for the same purpose by a brother-in-law of Viraiya Dandanayaka, the Mahapradhani of the king.
22	On the north and west walls of the same shrine.	Chóla	Tribhuvanachakravartin Rajarajadeva	26th year, Kumbha- sa. di., septami, Wednesday, Rē- vati.	Do. ..	Another gift of land by purchase for the same purpose by Parantāngin alias Anarakon who had the kavakani of Tirumala-vadi alias Jñachintanaimallur which was a devadana of the temple. Records also some previous gifts by the same person of a brass vessel (annakkondi), a kalam, two sounding horns, a bamboo tiruvattandu, a mirror, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoyasala	Sarabhaumachakravartin [tha]deva.	26th year, Vrischi- ka, ba. di., dasa- mi, Thursday, Hasta.	Do. ..	Another gift of land for providing a pot of water daily from the Kaveri for the sacred bath of the god by a certain Panaiya-Nayakar.
24	On the same wall ..	Chóla	Tribhuvanachakravartin Rajarajadeva	24th year Kanya, ba. di., pañchami, Monday, Rohini.	Do. ..	Unfinished. Gift of land by two residents of Nerkonram in Pēru-nadu, a sub-division of Puliyuruk-koñam alias Koluttunga-śola-vaianadu in Jayangonda-śolamandalam.
25	On the west and south walls of the same shrine.	Do.	Do	26 + 1st year, Kar- kataka, ba. di., trayodasi, Sun- day, Punarvasu.	Do. ..	Built in at the right end. Records a tax-free gift of land by a merchant of Erappuram in Malai-nandalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prakara for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Śaka 1409, Playani- ga, Ushaus, ba. di., tritiya, Mon- day, Pushya.	Do. ..	Registers a gift of land to a dancing woman for service in the temple, by Konēndēva-Naharaja.
27	On the same wall ..	Chóla	Tribhuvanachakravartin Rajarajadeva	5 + 1st year, Risha- bha, su. di., pañchami, Mon- day, Chitra.	Do. ..	Gift of land by purchase for two lamps to the temple of Tirumalapadi Udaiyar by a resident of Kōyir in Kōmpa-kurram, a sub-division of Uttungatunga-vaianadu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Gnapati shrine in the same temple.	Chola	Rajakesarivarman	6th year	Tamil	Records gift of gold for the sribali offerings by a certain Paraiakilan Ayiravan Padaiyalan of Parivandaturai in Arkatuk-kurram on the southern bank (of the Kaveri).
30	On the west wall of the Junesvara shrine in the same temple.	Do.	Tribhuvana-chakravartin Rajendra-Chola-deva.	3rd year, Vrischika, sa. di., chaturdasi, Sunday, Asvati.	Do.	Gift of land in Rajagambiramangalam separated from Nittavinodanallur, for a pot of Kaveri-water for the sacred bath of the lord of Tirumalavadi by the wife of Arastur Nallani Kanda-Bhattan of Gandaraditta-chaturvedimangalam.
31	On the east, north and west walls of Chandésvara shrine in the same temple.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	23rd year	Do.	Beginning lost. Seems to record a gift of land by certain Brahmins of Ma'irantaka-chaturvedimangalam, a brahmadeya, to Chandésvaradeva at Tirumalavadi, a devadana in Poygai-nadu, a sub-division of Vadagurai Rajendrasinga-valanadu.
32	In the third gopura leading into the central shrine, left of entrance, same temple.	Pandya	Jatavarman alias Tribhuvana-chakravartin Sundara-Pandya-deva.	3rd year, Vrischika, ba. di., dvitya, Saturday, Rohini.	Do.	Gift of land for fetching two pot-fuls of water daily from the Kaveri for the sacred bath of the lord of Tirumalavadi by Arayan Deivacholaiyavar alias Edutikai Alagiyar of Valamar alias Venbanallur in Kaveri-kurram, a district of Pandi-mangalam.
32	On the same gopura, right of entrance.	Chola	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	29th year	Do.	Begins with the introduction, "Iyagarai alava", etc. Gift of a lamp-stand to the temple of Tirumalavadi, in Poygai-nadu, a sub-division of Geyavinoda-valanadu by a native of Tiruvellippar in Kavi-nadu.
32	Do.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	26th year, Rishabha, Sunday, Anuradha.	Do.	End built in. Begins with the introduction, "Geyavinoda", etc. Records remission of certain taxes on lands granted for feeding in the Gangaikondan-salai in the temple by the great assembly of Gandaraditta-chaturvedimangalam, a brahmadeya in Poygai-nadu, a sub-division of Rajendrasinga-valanadu who met at the ball called Uttamasolay-mandapam.
34	Do.	Pandya	Jatavarman alias Tribhuvana-chakravartin Vira-Pandya-deva.	6th year, Karkataka, ba. di., dvadasa, Sunday, Mrgasiraha.	Do.	Gift of land in Nittavinodamangalam for two pots of Kaveri-water for the sacred-bath of the lord of Tirumalavadi by Pirbalagayan Irasingadevan, one of the Kaikkolars of Iondaimanar-agaram in Karungudi-nadu, a sub-division of Pandi-mangalam.
35	Do.	Chola	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	4th year 137th day	Do.	The inscription begins with the introduction, "Geyavinoda", etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumalavadi in Poygai-nadu, a sub-division of Tribhuvanamuludoi-valanadu by Tiruvegamamudaiyal "Iyagaundari", daughter of Nulambar.
36	Do.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	31st year	Do.	Begins with the historical introduction, "Geyavinoda", etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumalavadi, in Poygai-nadu, a sub-division of Rajendrasinga-valanadu by Ulagudayal, daughter of Perundaram Deivanayakam Kuttan Jananathan alias Velavannarayana Marasiyar Kiliyudaiyan Valuvan Kannan alias Udayamattanda Movendaivelan.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōla	Parakēśavarman alias Rajendra-Chōlādēva.	20th year ..	Tamil	Begins with the historical introduction in "Pūṇḍarikā", etc. Gift of paddy for offerings to the image of Pijaiyar (Irujānasambandige), Tiruvukkarayādēva and Nambi Ariar set up in the temple by Tirumalarāgan alias Tirupallittamapōchan and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do.	Tribhuvana-chakravartin Rajarājādēva ..	29th year, Mithuna, su. di., tritiya, Monday, Pūnarvasu.	Do.	Built in at the end. Gift of land in Naderipugalpallur, a hamlet of Gaudarāditya-chaturvedimangalam for the maintenance of the person who had to bring a pot of water from the Kaveri for the sacred-bath and offerings to the image of Bhavanapati-nācōchiyar set up in the verandah on the north side of the first prakāra of this temple.
39	On the north wall of the same prakāra.	Do.	Do.	20th year, Karkāṭaka, ha. di., pañchadāśī, Monday, Pūshya.	Do.	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumalavadi in Poygai-nadu, a sub-division of Rajarāja-valanadu by Vallaya Daṇḍanayaka, son of Dūtipillai Daṇḍanayakkār of Aranaipuram, one of the pradhānis of Vira-Narasimhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	....	..	Telugu	Gives in a single verse the praise of the chief Gōpaya-Tippa who was a great philanthropist to the poor and the poets.
41	On the north wall of the first prakāra.	Hoysala	Vira-Ra[manathaj]dēva ..	[?] 3 Mēṣa, su. di., septantī, Saturday, Aślāṣa.	Tamil ..	Built in at the beginning. Gift of land for the maintenance of the person bringing water for the sacred-bath of the god at Tirumalavadi by Devaman alias Devapperumal, son of Kaliyaṇḍar of Totṭi, am one of the followers of Mahāpradhāni Vira Daṇḍanayaka.
42	On the same wall	..	Lost	.. [Sun-day], Bharani.	Do. ..	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kaveri for the sacred-bath. Mentions the Mahāpradhāni Viraiya Daṇḍanayaka.
43	Do.	Chōla	Tribhuvana-chakravartin Rajarājādēva ..	28 + 1st year, Mīna, su. di., chaturdaśī, Monday, Uttara-Phaṇi.	Do. ..	Gift of land in Rajarājamangalam which was separated from Vikramaśolavallur, a hamlet of Gaṇḍarāditya-chaturvedimangalam for the maintenance of the person bringing a pot of Kaveri-water for the sacred-bath of the lord of Tirumalavadi in Poygai-nadu, a sub-division of Rajarāja-valanadu, by Paśini Vikramadittan Vallaya Nāyakan, a native of Mānabharanallur of Tulja-rāja.
44	Do.	Vijayanagara.	Pratāpadevārāya	Śaka 1355, Pramāda, Mithuna, su. di., dvitiya, Friday, Pūshya.	Do. ..	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Aṅgiya-pijaiyar set up in the temple by one of the kapālāras.
45	Do.	Hoysala	Sarabha-machakravartin Virarāmānathādēva.	6th year ..	Do. ..	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumalavadi.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prakāra.	Hoyasā	Sarvabhaumaachakravartin nāthadēva.	18th year, Rishabhā, be. di., pañchami, Monday, Uttarā- shadhā.	Tamil ..	Gift of land by purchase in Ponnamēnivilagam by Kumappan, son of Kāsyapa Kallanagaḷ for a perpetual lamp to the temple of the lord of Tirumalavadi. Mentions the liquid measure 'Sembayan-Mahadevi'.
47	On the west wall of the same prakāra.	Do	Do.	19th year, Rishabhā, su. di., dvitīya, Wednesday, Mṛigaśirsha.	Do. . .	Gift of land in Ponnamēnivilagam separated from Ulaguṇṇavandanallūr, a hamlet of Gaṇḍarādiya-chaturvedināigalam for one pot of Kaveri-water for the sacred-bath of the god at Tirumalavadi by Uḍutturudaiyan Tiruchirraṇbalanḍaiyaḷ alias Kunakaraṇṇan.
48	On the same wall	Do.	Do.	1[5]th year ..	Do. . .	Records a gift of land for the sacred-bath in Ediriliśola separated from Kodandarama-nallūr, a hamlet of Gaṇḍarādiya-chaturvedināigalam. One of the donors was a native of Nāduvīl Kaveri in Arkadu-kūṇam, a sub-division of Tenkasi Paṇḍikula-saṇi-velanāḍin.
49	On the east wall of the mandapa between the 2nd and 3rd gopuras.	..	....	Śaka 1412, Sadha- rana, Kartigai, 10th day.	Do. . .	Records that the mandapa was constructed by Rājaraḡaṇḍa Konētrayaḷ, son of Mahāmaṇḍalēśvara Rāya Basava-saṅkara who bears the bridas patṇukattān, Kaṇḍipura-varadhīśvara, &c.
50	On the south wall of the same mandapa.	..	....	Vijaya, Kartigai, 28.	Do. . .	Records a gift of land in Uḍayam and Annināigalam for offerings by Sevvappa Maḡavarayaśaḡaḷ. Refers to an earlier gift of land for offerings to Aravattimuvār (63 Śaiva devotees).
51	On the west wall of the same mandapa.	..	....	Śaka [14]14, Paṇḍhapi, Avani, 26.	Do. . .	Gift of land in Per-Araśūr as a devadāna to the (images of) Nayanmar set up in front of the temple after paying certain amount into the treasury of Kōṇēḍeva-Maharāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pāḍya	Mārvarman alias Tribhuvanaachakravartin Kulaśekharadēva.	 Mēsha, su. di., chatur- daśi, Friday, Hasta.	Do. . .	Damaged. Gift of land by purchase in Nitṭavinōḍa-nāigalam for offerings to the image of Bhikṣatācadēva set up in the temple by Nāḡkupai-Uḍaiyaḷ Aravamudu Pārya Nayan alias Nāṇṭattēnnāyiraṇambi.
53	In the second gōpura of the same temple, right of entrance.	Hoyasā	Sarvabhaumaachakravartin dēva.	[3rd] year, Kartti- gai.	Do. . .	Gift of land in Kulōttuṅga-sōlanallūr for the maintenance of the person bringing one pot of Kaveri-water for the sacred bath by Vēḷḷur Kilāraṇ Rājaraḡadevaṇ.
54	In the same place .. ..	..	....	Śaka 1409, Pla- vaṅga, Tai, 24.	Do. . .	Remission of taxes on lands belonging to the temple by Rāya Basava-saṅkara Kōṇēḍeva-Maharāja who bears the bridas patṇukattān, &c. The amount remitted had to be utilised for the great worship (Mahāpōja) and repairs in the temple.
55	Do. left of entrance.	Chōḷa	Tribhuvanaachakravartin Rājaraḡadēva ..	31st year, Mēsha, su. di., chaturthi, Wednesday, Rohini.	Do. . .	Registers lands brought under cultivation for perpetual lamps given to the temple. Mentions the liquid measure 'Sembayanmadēva'.
56	Do.	Hoyasā	Sarvabhaumaachakravartin nāthadēva.	[17]th year, Mēsha, be. di., [trayo- daśi], Mūla.	Do. . .	Gift of land by purchase for one pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Devappaḷ alias Devapperumaḷ.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gopura, left of entrance.	Chōla	Tribhuvanaśaśravartin Rajarajadeva	12th year, Makara, ba. di., triṭiya, Monday, Makha.	Tamil	Gift of land in Pennārmenivilagam for the maintenance of the person bringing a pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Singulattarayan. Damaged. Records a similar grant.
58	Do.	Hoysala	Sarvabhaumaśaśravartin Vira-Ramanāthadeva.	. . . Mṇa, śu. di., [prathama], Monday, Asvati.	Do.	
59	Do.	Do.	 Vira-Ramanāthadeva	[15]th year, Kaṭṭaka, śu. di., sapṭami, Sunday.	Do.	Damaged. Gift of land by purchase by a Daṇḍanayaka at the service of rousing the god from sleep (tiruppallicuñcholi), for the merit of the king.
60	Do.	Chōla	Parakeśarivarman alias Tribhuvanaśaśravartin Tribhuvanaviradeva, who having taken Madura, Iṭam (Ceylon), Kanvūr and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.	36th year, Mithuna, ba. di., caturdasi, Sunday, Robini.	Do.	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkāla-Udaiyar in Nittavinoda-vaṇaṇadu.
61	On the east wall of the second prakāra, right of entrance.	Do.	Parakeśarivarman alias Uḍaiyar Rajendrachōladeva.	[28]th year	Do.	Much damaged. The inscription begins with the introduction "திருவந்திசை" etc. Gift of 14 kaṣu and vessels for early morning-offerings in the temple at Tirumalavadi, in Poygal-nadu, a sub-division of Rajendrasinga-vaṇaṇadu by Tirumāl Arāṅgaṇ alias Tiruppalittānapiṇṇaṇ. Below this, is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do.	Do.	12th "	Do.	The inscription begins with the introduction "திருவந்திசை" etc. Sale of land to the temple by Mogḷayan Kōvaṇ Suvaran of Amaravikkiramañcheri Karikudi, a brahmadeya in Gaṇḍarāditya-śaturvedimaṇḍalam, in Poygal-nadu, a sub-division of Vaḍagarai Rajendrasimha-vaṇaṇadu.
63	Do.	Do.	Do.	8th "	Do.	The inscription begins with the introduction "திருவந்திசை" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do.	Do.	7th "	Do.	The inscription begins with the introduction "திருவந்திசை" etc. Sale of land to the temple by Varraḷūr Nadeva Dasapuriyan.
65	Do.	Do.	Do.	[8]th "	Do.	The inscription begins with the introduction "திருவந்திசை" etc. Sale of land to the temple by Moḷi Anantavarayan of Mahimabharanachcheri Kandiṇr, a sub-division of Gaṇḍarāditya-śaturvedimaṇḍalam, a brahmadeya of Vaḍagarai Rajendrasimha-vaṇaṇadu.
66	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "திருவந்திசை" etc. Sale of land to the temple by a private individual of Alattūr.

C.—Stone Inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall, left of entrance	Chola	Parakēsarivarman alias Uḍaiyar Rajendra-Chōladeva.	13th year	Tamil	The inscription begins with the introduction "பெருசேசர்" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanāthadeva at Tirumalaivāḍi, by a shepherd Vembasōlai alias Uttamasōlakkoṇi.
68	Do.	Do.	Do.	Lost	Do.	The inscription begins with the introduction "பெருசேசர்" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do.	Do.	17th year	Do.	The inscription begins with the introduction "பெருசேசர்" etc. Gift of a gold ornament set with jewels to the temple at Tirumalaivāḍi by a Brahman lady of Marungur. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do.	Do.	25th "	Do.	Unfinished. The inscription begins with the introduction "பெருசேசர்" etc. Gift of a silver armour (kavacham) to be used at the three sacred-baths and 30 kaṣu for one perpetual lamp by Apukisōppi[ya] Pañchavaṇi Mādevi.
71	Do.	Do.	Rajakēsarivarman alias Rajadhira-jadeva [1].	2[9]th year, 102nd day.	Do.	Gift of a pearl umbrella to the god at Tirumalaivāḍi, a devadāna in Poygai-nāḍu, a sub-division of Rajendra-siṅga-valaṇaḍu by Madurantakadevan Arumolimaṅgaiyar alias Pirāṇar, daughter of Rajendra-Chōladeva.
72	Do.	Do.	Tirbhuvanachakravartin [Vijayarāja-Chōladeva].	2nd year, Tula, badi, [dva]lasi, Saturday, Mṛiga-sirsha.	Do.	Gift of land by purchase for fetching a pot of water from the Kaveri for the sacred-bath of the god in the temple at Tirumalaivāḍi in Poygai-nāḍu, a sub-division of Vadarai Rajarāja-valaṇaḍu by a lady of Aragalur in Arūr-kōṭṭam.
73	Do.	Do.	Parakēsarivarman alias Uḍaiyar [Rajendra-Chōladeva].	Lost	Do.	Much damaged and built in at the bottom. The inscription begins with the introduction "பெருசேசர்" etc. Makes provision for feeding Sivayogins and Mahēśvaras on the days of Masi-Shashthi and Tiruvāṇi-aṣṭami festivals.
74	On the same wall, right of entrance	Do.	Parakēsarivarman alias Uḍaiyar Rajendra-Chōladeva.	31st year	Do.	Much damaged. The inscription begins with the introduction "பெருசேசர்" etc. Gift of 80 kaṣu and two lamp-stands for burning a perpetual lamp in the temple of Tirumalaivāḍi.
75	Do.	Do.	Do.	Lost	Do.	Built in at the bottom. The inscription begins with the introduction "பெருசேசர்" etc. Mentions the lands lying waste until the 21st year, but brought under cultivation for feeding Sivayogins and Tapaśvins on the occasion of the midday-offerings, by a servant of Rajendra-Chōladeva named Virasōja Nellurudaiyan Nanūruvaṇi Yamaranai of Virachōlanallur in Tirukkalimale-nāḍu, a sub-division of Rajendrasīṅga-valaṇaḍu.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the same prakara.	Chôla	Rajakesarivarman Tribhuvanachakravartin Rajarajadeva.	3rd year, Makara, su. di., ekadasi, Saturday, Rohini.	Tamil	Begins with the historical introduction " <i>Śaśanē Śaśanē</i> " etc. Gift of land for offerings, festivals and flower-garlands to the image of Aludaiya Pillaiyar in the temple of Tirumalavadi-Udaiyar by Vanadarayan, grandson of Patnamudaiyan Arayan Uttamachola Gāṅgēyārāyan of Avur-kūṟam in Nittavinōda-vaṇaṇadu.
77	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	[10]th year, Tulā, ba. di., śaśhū, Friday, Pushya.	Do.	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do. do.	Do.	Virarajendravarmān alias Rajachirajadeva.	33rd year, Kumbha, [Sun]day, Arvini.	Do.	Much damaged. Seems to be a copy of the old record. Begins with the introduction " <i>Śaśanē</i> " etc. Gift of land for daily worship of the images of Jayangonda-śōja-vitāṅkar and his consort, set up by one of the managers of the temples of Mahā-Vishnu and his consort and of Brahṃa by the great assembly of Gandaraditya-chaturvēdimangalam, a brahmadēya in Poygai-naḍu, a sub-division of Rajendrasinga-vaṇaṇadu which assembled in the temple of Gandaraditya-Vinṇagar.
79	Do. do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	4th year, Simha, ba. di., aṣṭami, Monday, Rohini.	Do.	Unfinished and damaged. Begins with the introduction " <i>Śaśanē</i> " etc. Gift of land for forming a grove of trees for the god Tirumā avādi-Udaiyar to stop in after sanctifying the water in the Kaveri.
80	Do. do.	Do.	Tribhuvanachakravartin Virarajendradeva.	[6]th year ..	Do.	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do. do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	4th year, Tulā, ba. di., tṛitīya, Sunday, Kṛitika.	Do.	Begins with the introduction " <i>Uṣṇasūrya</i> <i>Uṣṇasūrya</i> " etc. Gift of 30 sheep for a perpetual lamp by a native of Idaiyārtur in Paṇḍi-naḍu.
82	Do. do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Paṇḍya.	[11]th year, Dhanu, ba. di., dasami, Thursday, Viśakha.	Do.	Damaged. Records a gift of land by a merchant of Dina-chintamaninallur for the consecration and worship of the image of Bhikṣatānāḍava set up by his father who died before consecrating it.
83	Do. do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	2nd year ..	Do.	Unfinished. Records that the gift of 138 sheep for 2 lamps ordered in the 15th year of Periyadevar Kulottunga-Choladeva, who abolished tolls, was engraved on stone now.
84	Do. do.	Do.	Kulottunga-Choladeva ..	4th ..	Do.	Damaged and unfinished. Gift of 30 sheep for burning a lamp in the temple by Tyagesundari, daughter of Nulambār.
85	Do. do.	Do.	Rajakesarivarman alias Rajachirajadeva I.	2[9]th ..	Do.	Begins with the introduction " <i>Śaśanē</i> " etc. Gift of land for a perpetual lamp by Arayan Jayangondasolliyar alias Paṇḍavannāḍaviyar, wife of Sōjavallabhadēva, who is called son (pillaiyar).

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prakara.	Chola	Tribhuvanachakravartin Chola-deva, who took (Madurai, Nam (Ceylon) and the crowned head of the Pandya.	22nd year	Tamil	Records that Kausiyandevan Kottan alias Gandaraditta Bhathan, one of the Sivabrahmanas of the temple took charge of certain lamps including the one given by Tiruvagamundaiyar alias Iyagaundari in the 4th year of Kulottunga-Chola-deva. The price of one sheep is stated to be 48 kasu.
87	On the same wall	Do.	Lost	21st year, Mithuna, 8a. di., ashtami, Sunday, Hasta.	Do.	Mutilated. Contains a portion of the introduction of Kulottunga-Chola III. Gift of land for a perpetual lamp to the temple by a native of Urattur-kurram in Konda alias [Traṭṭa] pāṭṭiṇṇaṭṭa-vaṭṭaṇaḍu.
88	Do.	Do.	Tribhuvanachakravartin Chola-deva, who was pleased to take Madurai (Madurai) Karuvir and the crowned head of the Pandya.	[2]4th year	Do.	Damaged. Gift of land in Anapayanaḷḷur for conducting worship to Vayicheiyanaṭṭaḷḷapperumal in this temple by Avajavalmaḷḷur Uḍaiyan Peruman Tiruvagamundaḷḷayan.
89	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	10th year, Kumbha, 8a. di., tittiya, Sravana.	Do.	The inscription stops with the name of the king and the date.
90	On the west wall of the same prakara.	Do.	Tribhuvanachakravartin Rajadhirajadeva (II).	6th year	Do.	Refers to the lamps given during the reigns of Rajendra-Chola-deva and Kulottunga-Chola-deva, who abolished tolls. Seems to provide for maintaining the lamps given during the time of Periyadevar Rajarajadeva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva	6 + 1st year, Kumbha, 8a. di., chaturthi, Monday, Svati.	Do.	Records the gift of a house at Tirumalavadi to Kuppudayan Teru Periyān alias Edirisiḷamavendaveḷḷar who owned lands in Kurra-korram alias Uttungatonga-vaḷḷaḍu but who was required to reside in Tirumalavadi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadeva	4th year, Simha, 8a. di., ashtami, Monday Rohini.	Do.	Begins with the historical introduction "சென்னை இராசன்" etc. Records the registering of the devadana lands purchased from the tenants for arrears of rent. The devadana included also other lands given to the image of Vayicheiyanaḍḍivaram-aḍaiya-Nayanar set up in the temple by Eyrpakkilayan Embiran Sambandar, one of the Mahāśvaras.
93	On the south wall of the second prakara of the same temple.	Do.	Rajakesarivarman alias Kulottunga-Chola-deva.	15th year, 147th day.	Do.	Unfinished. Begins with the introduction "சென்னை இராசன்" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 32 perpetual lamps given to the temple of Tirumalavadi-Uḍaiya-Mahadeva in Poygainaḍu, a sub-division of Kulottunga-soḷa-vaḷḷaṇaḍu.
94	On the same wall	Do.	Parakesarivarman alias [Rajendra-Chola-deva].	Lost	Do.	Much damaged. Sale of land for a flower-garden and its maintenance.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the south wall of the same prakāra.	Chōla	Tribhuvanaachakravartin Rājaraśadēva	17th year, Makara, ba. di., ekādśī, Wednesday, Anarādha.	Tamil	Gift of 90 sheep for a perpetual lamp to the temple at Tirumalavadi in Poygai-nādu, a sub-division of Rājaraśa-valanādu by Kunrattir Sēkkan Madēvadiḷ Rāmādēva alias Uttamaachōla Pallavarayan of Kunrattir-nādu in Puliur-kōttam alias Kulōttuṅgachōla-valanādu, a district of Jayabōṇḍa-sōlamandalam.
96	On the same wall	Do.	Parakēsarivarman alias Tribhuvanaachakravartin Rājaraśadēva.	18th year, Dhanus, ekādśī, Wednesday, Mūla.	Do.	Begins with the introduction "உதயபுரம்" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumalavadi by Vilāḍavandar alias Akilabhuvanamayar of Peruvayalur in Puliur-nādu a sub-division of Arumolideva-valanādu.
97	On the south wall of the Sundarāmbai shrine in the same temple.	Do.	Tribhuvanaachakravartin Chōlādēva, 'who was pleased to take Madura, Nam (Ceylon), Karuvor and the crowned head of the Pāḍya.'	2[9]th year, Tula, śu. di., trayodśī, Monday.	Do.	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined mandapa to the north of the shrine of the goddess in the same temple.	Do.	Rājakesarivarman	3rd year	Do.	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardra in the month of Mārgaśīr to Gaṇapati by Kēndala Vellala Pillaiyar of Kumballūmbūr in Oyma-nādu, a district of Tōṇḍai-nādu.
99	On the first gōpura of the same temple; right of entrance.	Pāṇḍya	Tribhuvanaachakravartin Vira-Pāḍya-deva.	7th year, Kanya, ba. di., navami, Friday, Panarvasu.	Do.	Built in at the end. Gift of paddy for repairs to the temple, the mandapa and the prakāra wall called Periyannāṭṭir-trumadiḷ by the citizens of Vira-nādu, a sub-division of Poygai-nādu in the district of Rājaraśa-valanādu.
100	In the same place	Do.	Maravarman alias Tribhuvanaachakravartin Parakrama-Pāḍya-deva.	6th year, Kumbha, śu. di., navami, Sunday, Mūla.	Do.	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do.	Do.	2nd year, 206th day [8]th year, 163rd day.	Do.	Do.
102	In the same place, left of entrance	Do.	Do.		Do.	Registers a gift of land for repairs to the temple.
103	Do.	Do.	Maravarman Tribhuvanaachakravartin Kulasekharadēva.	2nd year, Makara, śu. di., sapami, Friday, Revati.	Do.	Records an assignment of certain taxes for conducting repairs to the temple. Tirumalavadi was situated in Poygai-nādu, a sub-division of Vāḍagarai Rājaraśa-valanādu. Sundara-Pāḍya Maḷavarayan figures as one of the signatories.
104	On the east wall of Ankurēśvara temple at Adigudi, Lalugudi taluk, same district.				Grantha	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.					Gift of land for the sacred bath of Morthelunda-Nayanar.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōla	Madiraikōṇḍa Parakēsarivarman	[2]7th year	Tamil	Gift of land for a perpetual lamp by a native of Arbiḷ, a brahmadēya in Kīl-kūru, a sub-division of Kīlar-kūru to the temple of Tiruvāḍikudi.
107	On the left side of the same doorway.	Do.	Parakēsarivarman	3rd	Do.	Gift of land, for feeding 25 Brāhmanas on the seven festival days in the month of Māsi, to the temple of Iṣvara-Bhāttarakāṭṭir-vāḍikudi, a brahmadēya in Kīl-kūru, a sub-division of Kalara-kūru, a district of Vāḍagarai Nāḷa-nāḍu

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT.						
Dharpuram Taluk.						
108	On the base of the north and west walls of the central shrine in Viniranda-Perumal temple at Koduvay.	Ummattur ..	Mahamandalesvara Viranaijaraya Udaiyar.	Śaka 1411, Śādharaṇa, Karttugai, 12.	Tamil	Records that the inhabitants of Pongalarkka-naḍu repaired the ruined temple of Viniranda-Perumal and re-engraved on its walls the old defaced inscriptions of Chola and Chera kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valppunkka-naḍu.
109	On the base of the south wall of the same shrine.	..	Do.	Do.	Do.	Records that the residents of Koduvay gave some land in Velampundi to the priest of the Perumal temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the ardhamaṇḍapa in the same temple.	Kongu-Chola	Virarājendradeva alias Perumal.	[20]th year ..	Do.	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarājendra Uttama-Narayanadeva.
111	Behind the image in the central shrine in the same temple.	Do.	Virasōla Kalimar [Ehadeva]	14th " ..	Vatteḷuttu	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the maha-maṇḍapa of the Kagesvara-svamin temple, in the same village.	..	....	Kali 4825, Śobhakrit, Arpaṣi, 15.	Tamil	Records that Chinmayya Kavandan, a resident of Nīlali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the maṇḍapa at the entrance into the same temple, left side.	..	....	Kali 4835, Viṛōḍbikṛi (wrong), Avani, 16.	Do.	Records that the individual mentioned in No. 112 above built the maṇḍapa at the entrance of the temple.
114	On the wall of the same maṇḍapa, right side.	..	....	Do.	Do.	Records that Śengiamammal, wife of Chinmayya Kavandan mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmanya shrine in the same temple.	..	....	Āṅgira, Paṅguni, 13.	Do.	Records that Virabhadra Mudaliyar built of stone the Subrahmanya-svamin shrine in the same temple.
116	On a slab set up out side the Kāśi Visvanāthasvamin temple at Karukkalpalayam.	..	....	Khara ..	Do.	Records gift of land for the maintenance of a maṭha and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vaduganāthasvamin temple, Kundadām.	Kongu-Chola	Virarājendradeva ..	11 + 1st year ..	Do.	Records the gift of one acchu of gold by the maraikkūḷattū of the Kudimicheli caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th " ..	Do.	Damaged and incomplete. Records a gift of gold for a lamp to the god by one . . . Ko-Kandara Pallavarayan, captain of a thousand foot-soldiers stationed at Pulambura . . . kōṭṭai.
119	On the same wall ..	Do.	Tribhuvanachakravartin deva.	15th " ..	Do.	Built in. Records a deposit of gold for a lamp to the god, Tirunīlālagiyya-pillaiyar by a resident of Kurundakku-lattu-karai in Kalavai-naḍu, in [Paṇḍi]-maṇḍalam.
120	Do.	..	....	Do.	Do.	Beginning built in. Records gift of gold to certain Brahmanas for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil	Beginning damaged. Records gift of gold for a lamp to the god by Sattian-Sudevi, a member of the Malayakatti caste.
122	On the south wall of the same shrine.	Kongu-Chōla	Virarājendradeva	....	Do.	Mutilated. Records gift of gold by . . . solappallavaraiyan, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do.	Records gift of gold for a lamp to the god by an ascetic (vayiraci) of Virasolan-irumadaivilagam in Rajavich-chadirapuram in Narayanar-nadu.
124	Do.	Do.	Do.	44th ..	Do.	Records gift of gold by Ulagaivalamvandan to certain temple priests for burning a lamp to the god.
125	Do. .. ..	..	..	....	Do.	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Kongu-Chōla	Tribhuvanachakravartin Virarājendradeva.	[45]th year ..	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nitrayaiyanai, a resident of Kodai-mangalam.
127	On the west wall of the same shrine, inside the store-room.	Kongu-Pandyā.	Vira-Pandyā[deva]	11th ..	Do.	Built in at the beginning. Records gift of gold by a member of the Vellala caste for lamps to Vadugapillaiyar and to god Avudaiyar] Kongu-Vitabka[itu-avudaiyar.
128	On the doorjamb of the entrance into the central shrine.	Do.	Do.	15 + 5th ..	Do.	Records the order of the assembly of Kundolam to set apart for the requirements of worship and repairs to the temple of Vadugapillaiyar a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Auritghatesvara shrine in the same temple.	Kongu-Chōla	Virarājendradeva	6th ..	Do.	Records that the maha-mandapa of the temple was the charitable gift of the Vaniyars of Kundolam.
130	Do. left side	Do.	 riga-Choladeva	10th ..	Do.	Much damaged. Mentions the name of Irungolai.
131	On the base of a pillar in the maha-mandapa in the same temple.	Do.	Kokkalimurkha Vikrama-Choladeva	42nd ..	Do.	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Kongu-Pandyā.	Sundara-Pandyadeva	24th ..	Do.	Records that the doorposts of the mandapa were erected by certain Vaniyars of Kundolam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vira-Pandyadeva	15th ..	Do.	Damaged.
134	On a lion pillar in the tank in front of the temple.	Kongu-Chōla	Virarājendradeva	11th ..	Do.	States that the lion-pillar was erected by one Virasola-Irungolai alias Perumal-Perumal, the headman (urali) of Kodikkamittol.
135	On a pillar in the maha-mandapa of the Kallamanagai shrine in the Nagésarasvamin temple at Sa-dayampalayam.	Vijaya-nagara.	Vira-Kampana-Udaiyar	Pramadacha ..	Do.	Records that the temple of Nagésarasvamin at Kuraiyur was repaired by Avudaiyaraja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year ..	Do.	Records that the same individual reconstructed the temple of Vadugapillaiyar at Kuraiyur after its defilement by the Muhammadans.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the mandapa of the Visvanāthasvamin temple at Konapūram .	Kōngu-Chōla	[Vik]rama-Chōladēva	20th year ..	Tamil	Records that the beam in the temple of Tirumarududaiyār was the gift of a gold-smith of Kadarūr.
138	On another beam in the same place	Do.	Vikrama-Chōladēva ..	Do. ..	Do.	Records that the beam was the gift of Idānginayakabhāṭa, a native of Kadarūr.
139	On the base of the west and south walls of the central shrine, Vin-nagaram-perumāṇ temple in the same village.	..	Tribhuvana-chakravartin Kōncirimaikondaṇ.	26th year and 80th day.	Do.	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Virā-Pandya-chatur-vēdimarigalam in Narayanūr-nadu. The God is stated to have been consecrated by Gaṅgārāyan for the merit of Sundara-Pandya. Pirantakapuram alias Rajarajapuram is mentioned and the signatory's name is given as Arāiyā-nalagēṇ alias Vānāchirāja of Sīru-maranallūr in Kāñjāi-irukkai.
140	On a beam in the mandapa in front of the kitchen in the same temple.	Kōngu-Chōla	Vikrama-Chōladēva ..	30th year ..	Do.	Records that the beam was the gift of a Vellāla by name Udayamānikkaṣṭā-Setti. The title of Setti to a Vellāla is somewhat peculiar and denotes probably the Vellāla-Setti sect.
141	On another beam in the same mandapa.	Do.	Do.	Do. ..	Do.	Records that Śivapadāsēkhara-Muvendavelaṇ gave one beam.
142	On a pillar in the same mandapa ..	Do.	Do.	26th year ..	Do.	Records that the pillar was the gift of Avināsi Arāṣāṇ-Nāmiyilla-Udaiyār, a merchant of Edarūr to the god Tirumarududaiyār. [The pillar appears therefore to have formerly belonged to the Śiva temple and to have been subsequently brought to the Śiva temple.]
143	On a pillar in the Agastyaśvara temple at Dharapūram.	...	...	....	Do.	Mentions that Tirumlakathan alias Tillaivajum-andana-nambi gave the pillar as a gift.
144	On another pillar in the same temple.	...	...	....	Do.	Mentions that the pillar was the gift of Parādayaṇ Śikā-sināraṇ Niladaiyāṇ.
145	On two detached stones in the south wall of the Krishnasvamin temple to the south of the same temple.	Vijaya-nagara.	Vīrapratāpa Sadaśivadēva-Maharāya ..	Śaka 1471, Samvatsara, Vaiśākha, ba. di., 30.	Kanarese	Incomplete. Seems to record gift of a village by Śivanappa-Paṇḍita to Virā-Paṇḍita.
146	On a slab set up in front of the Tillaipūrammaṇ temple in the same village.	...	...	Kali 1150, Śaka 1126, Kālayukti (wrong), Wednesday, poṇchami, Ut-tirādram, Mīnā-lagna.	Tamil	In modern characters and mutilated. Mentions the names of Kōnguyāṇji, Vilāṭapuram and Rajarajapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the mandapa in front of the Uttaraviraraghava-perumal temple in the 'Fort' of the same village.	Nāyaka	Vīrappa-Nāyaka ..	Kali 4416, Aṅgrasa, (wrong), Mārgaśīrṣa.	Do	Incomplete and stones out of order. States that Tambigu... liar pillai was the agent of Virappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Kōngu-Chōla	Rajakesari-varman alias Tribhuvana-chakravartin Vīrasajendra.	16 + 1st year ..	Do.	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Perunkarupai-sēlvīyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared mandapa in the same temple.	Vijaya-nagara.	Vīrapratāpa Sadaśivadēva-Maharāya ..	Śaka 1473, Vīrodhikṛit, Bhādrapada, sa. di., 12, Thursday.	Kanarese	Records gifts of rice, etc., and money for the god Vishnu at Dhārāpura.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prakāra wall of the same temple.	Koṅgu-Chōla	Rājāsavarman alias Tribhuvana-chakravartin Virarājendradeva.	28th year ..	Tamil ..	Incomplete. The stones probably belonged to a Śiva temple and seem to record some gift by Aṇṭṭirappallavarayan for offerings to Subrahmanya in the temple of Aludaiyar Tiruṇṭiyanudaiyar. Mentions Karaivali nadu.
151	Do.	Koṅgu-Pāṇḍya.	tin Virarājendradeva ..	6th ..	Do. ..	Fragmentary and stones missing. Mentions Rājāsavarjana-chaturvedimangalam, as a brahmadeya in Narayanur-nadu.
152	Do. west wall ..	....	....	11th ..	Do. ..	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyar temple by one Virap Viran alias Alagaikkon, a merchant of Rājavi-chadirapuram.
153	On a lion pillar lying in the compound of the Kalyāṇarāmasvamin temple in the same 'Fort.'	Koṅgu-Chōla	Virarājendradeva ..	18th ..	Do. ..	Records the gift of the lion-pillar by a merchant of Kalaiyūr.
154	On two detached stones by the side of a well called the Kalyāṇarāmasvamin tank.	Do.	Do. ..	6th ..	Do. ..	Records gift of two kalaiju of gold by Tūṅganudaiyan alias Telinganadu-daiyan for a twilight lamp to the god Tiru-[na]lai-daiyar of Nīlaperūr.
155	On the base of the south wall of the central shrine in the Sōkkanathasvamin temple at Kolinjivadi.	....	Tribhuvanaachakravartin Kōṇṭinmai-kondan.	30th year and 51st day.	Do. ..	Records gift of six ma of land, free of all taxes in Anukampallam alias Amarabuvankaramangara in Udaya-pirāṭṭi-chaturvedimangalam in Narayanur-nadu for daily worship to the goddess Tirukkamakōttai-nachechiar alias Alagiyasokkiyar in the temple.
156	On the same base ..	....	Do.	80th year and 56th day.	Do. ..	Records another gift of 2½ ma of land in Virasolamanurai, Kumarakayan-pattu and Kulottuṅgaśōlamappūrai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29]th year and 236th day.	Do. ..	Records gift of 3/16 veli of land free of certain taxes to the god Alagiyasokkanar in the same temple.
158	On the south base of the Pidari-amman temple at Dalavay-pattanam.	Koṅgu-Pāṇḍya.	varman Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	24th year ..	Do. ..	Damaged. Seems to record gift of gold for a twilight lamp to the Pidiarimman called Nāṇḍesa-naṅgai.
159	On the north wall of the mahamandapa of the Kalyuga Kanisvarasvamin temple at Alangiyam.	Do.	[Sun]dara-Pāṇḍyadeva ..	27th year, Viṅḷāsi, 6.	Do. ..	Records the deposit of gold with certain temple priests for providing offerings to the Nachechiar consecrated for the merit of her mother by Alagandar, daughter of Kana-imiyaperumal alias Vijayinga-deva, a temple servant residing in Maḍakkula-kil-madurai.
160	On the same wall ..	....	Vira-[Sundara], 'who was pleased to take every country'	[7]51st year [Aṅ]-pasi.	Do. ..	Gift of land, free of taxes, by Devan Śivandakal Perumal, a Vellāla of Uttamaśōlanallūr alias Alangiyam in Ten-Poṅgalurka-nadu, for the maintenance of a maṭha of Nāyanarjñāna murtideva-Naymar.
161	On two detached stones set up in the ruined wall of the north prakāra of the same temple.	Koṅgu-Chōla	Tribhuvanaachakravartin Vira-Chōlādeva	2nd year ..	Do. ..	Incomplete. Gift of land for offerings and worship daily to and on the Viṣṇu and Ayana Samkrānti days to Vadhupillaiyar set up in the temple of Kalyuga Kanisvaramudaiyar by Serummai, wife of Tanayan Alavan-dan alias Virarājendra Adiyamāṇ, a mudali of Alangi-yam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prakāra, same temple.	Kongu-Chōla	Vīrajaṇḍradēva	10 + 1st year ..	Tamil ..	Damaged. Seems to record gift of land free of taxes by Sirupilaivirān alias Vīrajaṇḍra Adiyamaṇ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ..	Do. ..	Records gift of one tmi of land by Vīrajaṇḍra Adiyamaṇ to supplement the inadequate gift of land made by Vīradaiyar his elder brother for daily offerings (tūrupaiyadu) to the god.
164	On the same wall inside the Vinayaka shrine.	....	Tribhuvanachakravartin Kōṇērinmai-kōṇ- [dān].	2[6]th ..	Do. ..	Beginning built in. Records gift of land, free of all taxes, by Attiyuralaivē Agnēhit Sērvakṛituyāji to the temple.
165	On the base of the north wall of the central shrine, Paṣupatīsvarama- min temple at Kōṅḡur.	Kōṅḡu-Chōla	Rājakēśarivarman alias Kulōttunga- Chōladēva.	3rd ..	Do. ..	Gift of 2 ma of land by Sundaram Nilāndaia Permal alias Kulōttunga-chōla Anutirappallavarayan for rice offerings to the god Paṣupatīsvaramudaiyār in Kōṅḡur alias Jeyvengoda-sēlanallār in Pongalurhā-nadu.
166	On the same base	Do.	Tribhuvanachakravartin Vīra[ra]jaṇḍra- dēva.	17th ..	Do. ..	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vadapaśā..... nāḡu and Perumbilī.....nallār.
167	Do.	Do.	Do.	11th ..	Do. ..	Records gift of gold for a twilight lamp to the god by Pillāṇḍevan, a Vellala of the Sātiandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ..	Do. ..	Records gift of gold to a temple priest by Sātineṇṇi alias Tiruvilakku Piḷohi, a dancing girl of Kōṅḡur for burning a twilight lamp to the god.
169	On the same wall	Do.	Do.	Lost ..	Do. ..	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the maha-mandapa in the same temple.	Do.	Do.	7th year ..	Do. ..	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same mandapa.	Do.	Kulōttunga-Chōladēva	10th ..	Do. ..	Damaged at the end. Records that the two mudalis, Sūtiāṇ Adiyasōjan alias Vīrajaṇḍra Irungōlan and Alavandanai Yalvallaṇ alias Kulōttunga-sōja Jendra Pallava [raiyan] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the mandapa attached to the south side of the same temple.	Kōṅḡu-Paṇḍya.	Tribhuvanachakravartin Kōṇērinmai- kōṇḍaṇ Sundara-Paṇḍyadēva.	27 + 1st year, Aḍi, 7.	Do ..	Records gift as devadāna, free of taxes, of the village of Mahanandala Vanaṇṇayallōr, a newly founded village in the suburbs of Kōṅḡur for the expenses connected with the daily worship and offerings to the god Paṣupatīsvaramudaiyār and repairs to the temple. Mentions as signatories Villavadaraiyāṇ and Tōṇḍaimāṇ.
173	On a pillar in the same mandapa ..	Kōṅḡu-Chōla	Tribhuvanachakravartin Vīrajaṇḍradēva	15 + 1st year ..	Do. ..	Incomplete.
174	On a door-post lying in the temple compound.	....	....	Saka 1634, Śubha- rit, Aṇṇi.	Do. ..	In modern characters. Records that Venkaṭamma, the mother of Paṣupatilingayāṇ of Kāṣyapa-gōtra built the prakāra walls and the first gopura-entrance to the temple. Saka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Pidiarimmaṇ temple in the same village.	Kōṅḡu-Chōla	 tin Vīrajaṇḍradēva ..	13th year ..	Do ..	Built in at the beginning. Seems to record that Yalvallaṇ Aṭṭalaichevagan, a mudali of Kīranir in Pongalurhā-nadu engraved on stone and copper the gift of land made by his grandfather Somanāthadēvar alias Anitirappalla-varaiyār for offerings to the goddess Raṅgapidiyār.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the mandapa forming the entrance into the Chennivaraśvamin temple at Kottanur .	Koṅgu-Chola	Virarājendradeva ..	42nd year ..	Tamil ..	One stone is missing in the middle. Records gift of one aśvohu of gold by a temple priest for a twilight lamp to the god Chennivaraśvamin-udaiya-Nayanar of Korraṇur in Tenkaraī-naḍu.
177	On a pillar in a ruined mandapa in the east prakāra of the same temple.	Do...	 ndradeva ..	* 4th " ..	Do. ..	Damaged and incomplete. Mentions Rajendrasōla, as the name of a goldenmith in Korraṇur.
178	Round the belt of the central shrine, Apranśvaraśvamin temple at Maravapalayam .	Hoyasla ..	Vira-Ballāladeva ..	Lost ..	Do. ..	Built in the middle. Records gift of 5 ma of land situated in Udayapirāṭi-chaṭturvēdimaṅgalam in Nariyannur-naḍu to provide daily offerings to the god Apranśvaraśvamin-udaiyar of Korraṇur in Tenkaraī-naḍu.
179	Round the base of the same shrine	Ummatūr ..	Mahāmandalēśvara Nāṭajaraya Udayār ..	Parichāpi, Tuḷa, śū. di., Monday, dasami, Sraviṣṭhā.	Do. ..	Damaged in several places. Records gift of 2 ma of land in Kaṇṇayāṅkāni <i>alias</i> [Virasōla-chaṭturvēdimaṅgalam] in Tenkaraī [Virasōla-valaṇḍu] for offerings to the god Chennivaraśvamin-udaiyar of Korraṇur in Tenkaraī-naḍu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanaśaḥakravartin Koṅginmai-konḍān.	15 + 4th year and 12th day.	Do. ..	Built in at the beginning. Records a tax-free gift of 8 ma of land situated adjacent to the land of the Nlāmperur-temple for offerings to the god Aludaiyār Apranśvaraśvamin-udaiyar of Korraṇur in Tenkaraī-naḍu. Ellāmvallaśōla-Muvēndavelāṇ figures as a signatory.
181	On the same base	Koṅgu-Chola	Kulōttunga-Chōladeva ..	17th year ..	Do. ..	Records a tax-free gift of 7 ma of land for measuring out 24 kaḷams of paddy by the Rajakēśari-marakkal required for offerings to the god.
182	On the north wall of the central shrine Tiruvallājulināthaśvamin temple at Piramiyam .	Do.	Tribhuvanaśaḥakravartin deva.	14th " ..	Do. ..	Records gift of 8 amudan aśvohu of gold by a merchant in Virasaṅga-chaṭturvēdimaṅgalam, a brahmadeya in Tenkaraī-naḍu, for offerings to Keṭṭrapalappillaiyar in the temple of Udayar Tiruvallājulināyanar in the same village.
183	On the same wall	Do.	Kalimurkha Vikrama-Chōladeva ..	42nd " ..	Vaiṭṭeluttu ..	Records deposit of 55 kaṇṇju of gold with the assembly for providing meals for 3 Brahmins daily in the temple. Parakēsarikkal-tulai-nirai-śempon appears to have been the standard of fineness and weight of gold and Parakēsarikkal a standard measure.
184	Do.	Do.	Tribhuvanaśaḥakravartin deva.	3rd " ..	Tamil ..	Records that ... a śamantha of Virasaṅga-chaṭturvēdimaṅgalam set up the image of the god's consort (palliyarai-nacheiyar) in the temple in honour of his sister Kadaikkurichōbi-alivar, wife of ... jendra-deva and presented some gold to the village assembly through a certain Anandakūṭṭan for providing offerings on certain occasions.
185	Do.	Do.	Kalimurkha Vikrama-Chōladeva ..	42nd " ..	Vaiṭṭeluttu ..	Records that Nakkāṇ Viṭṭanḱan <i>alias</i> Vikramaśōlapallavaraiyan of the perumal perundanataraiyar gave 15 kaṇṇju of gold for a perpetual lamp to the god for the merit of Emadi Nakkāṇ Kunran.
185	Do.	Do.	Rajakēśarivarman <i>alias</i> Tribhuvanaśaḥakravartin Virarājendradeva.	5th " ..	Tamil ..	Records gift of 5 kaṇṇju of gold by Dayan Madayan <i>alias</i> Kallakōḍinda Sōḷamarayan of the perumal-kaikkolaiars for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Koṅga-Chōla	Kōṇattān Vikrama-Chōla	20th	Vattaiettu	Records gift of 12 kaḷaiṇu of gold by the king to the villagers of Vellānar, a hamlet in Vellakal in Kaṅga-nadu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōlan Sōlamadeviyar. Parakēśari-ṇāṭku is mentioned as a standard measure and Kēsaṇaṇ Sugriṇaṇ alias Sembiaṇ Mōvēṇḍaveḷaṇ appears as a signatory.
188	On the same wall	Do.	Virarājendradeva	8th	Tamil	Records gift of 2 kaḷaiṇu of gold by Arayaṇṇaṇ, son of Sōṭkaruṇ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do.	Vi[raśōla] Kalinurkiapperumaḷ	1[3]th	Vattaiettu	Damaged. Seems to record that Brāhmaḍhirajan got a piece of land exempted from taxes by a payment of 16 kaḷaiṇu of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḷanādu and Ayirur are mentioned.
190	On the same base	Do.	Kalinurkha Vikrama-Chōladeva	32nd	Do.	Records a deposit of 12 kaḷaiṇu of gold with the assembly of Virasāṅgada-chaṭturvēdimaṅgalaṁ by Anakkāṇ Sōṇḍan alias Eṇṇiṇ Vīṭaṇkaṇ Jēṭṭi of Maṇikandamangalam in layur-kurram, a sub-division of Maṅgalaṁ, for a perpetual lamp to the god.
191	Do.	Do.	Virarājendradeva	19th	Do.	Records gift of 4 aṇḍu of gold by Uṇṇaṇḍapadi Pallavarayan of the Perumal-Kaṭṭikōlas for offerings to the god on Sivaratri.
192	Do.	Do.	Rajadhiraja Vira-Chōladeva	5 + 1st year	Do.	Records that certain land belonging to a Brahman of Virasāṅgada-chaṭturvēdimaṅgalaṁ was confiscated by the king on account of treason and that the same land was purchased by Periyān Sōlan alias Virasōlakkaṅgayan, one of the feudatories of the king on payment of 30 poṇ into the treasury and was presented to the temple.
193	Do.	Do.	Tribhuvanaachakravartin Virarājendradeva.	7th	Do.	Records gift of 2 kaḷaiṇu of gold by Aṇḍāḷ, the senior wife of Nambiyāḷvi, a son of Paśāḷai Tīruvāḷipṇōkṭti alias Virarājendra Brāhmaḍaraya of Śrī Uḍaiyarpitṭi-chaṭturvēdimaṅgalaṁ in Narayanūr-nadu for a twilight lamp to the god for her own merit.
194	Do.	Do.	Rajakēsarivarman Tribhuvanaachakravartin Kulōṭṭinga-Chōladeva.	11th	Tamil	End missing. Records that the assembly of [Virasāṅgada-chaṭturvēdimaṅgalaṇ] took from Uḍaiyar Viranarayana [Mābaḷivāraḍayar 20 kaḷaiṇu of gold and invested it on thirty kuli of land for the temple.
195	Do.	Do.	Tribhuvanaachakravartin Virarājendradeva.	....	Do.	Records gift of one aṇḍa-aṇḍu and one kiti of gold by a merchant of Virasāṅgada-chaṭturvēdimaṅgalaṁ for offerings and sacred-bath to the god.
196	Do.	Do.	Parakēsarivarman Tribhuvanaachakravartin Virarājendradeva.	13th year	Do.	Records gift of 28 kaḷaiṇu of gold together with one kaḷaiṇu due as tax on the brahmadeya for the supply of sandal paste to the god throughout the year.
197	Do.	Do.	Tiruchohirambala-mudaiyaṇ Vikrama-Chōla.	6th	Do.	Records gift of 2 kaḷaiṇu of gold by a merchant for a twilight lamp to the god.
198	Do.	Do.	Rajadhiraja Uttama-Chōladeva	8th	Do.	Records that Keralakēśari of the Perumal-vāḷḷar gave 3 kaḷaiṇu of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Kongu-Chola	Virarajendra-deva	8th year	Vatteluttu	Records gift of two kalaiju of gold by a Brahman lady Periyaradachani for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th "	Do.	Records gift of two kalaiju of gold for a twilight lamp to the god.
201	Do.	Do.	Kulottunga-Chola-deva	9th "	Do.	Incomplete. Records gift of 2 kalaiju of gold by Sola-narayana Pollavarayan-Alagan Somapiran alias Gangavadarayan, the king's samanta of Rajarajapuram for a twilight lamp to the god.
202	Do.	Do.	Abhinanachola Rajadhiraj-deva	10th "	Do.	Records that Silabamandakalavan, a kavalan (guard?) residing in Virasagada-chaturvedi-mangalam, covered the ceiling of the Mukha-mandapa of the temple with stones for the merit of Eduppan Nilan Silamban.
203	On the south base of the ruined platform of the same temple.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Vijarajendra-deva	....	Do.	Records gift of one kalaiju of gold by Piranakasalan alias Virarajendra Nittipallavarayan, a drummer (uvachchakan udiayan) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Virasola-Kalmarkhapperumal	24th year	Do.	Records gift of 1½ ma of land to the assembly by the queen madeviyar nattan arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rajadhiraja Uttama-Chola-deva	17 + 1st "	Tamil	End damaged. Mentions one Kandugan Abhinanasola Rajadhiraja as one of the relatives (arimalar), of the feudatories (samantas) of the king.
206	On a similar post in the same place	Do.	Vira-Rajendra-deva	19th "	Do.	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	....	....	Vatteluttu	Mutilated and beginning lost. Mentions that the gopura of the temple was built in the name of Viochadran by Vilupparayan, the nephew or son-in-law (agast) of Sembayan Vikramasolai Jayaraj.
208	On a slab in a field 1 mile to the south of the same temple.	Chera?	Sarvaabhauma Varaguna Parantaka	6 + 9th year	Do.	Much damaged. Seems to record gift of land by Vaduhakkodai, wife of Pattor-kilang Ullangarapan and daughter of Kndalkilan for offerings, anointment and festivals to the god. The king bears the birds of Chandra-ditya-kulalilaka and the district of Andanadu is mentioned.
209	In the same place	..	....	6 + 1[6]th "	Do.	Damaged. Seems to record gift of paddy for offerings to the god.
210	On a broken door-post lying on the old site of the Siva temple at Lakmanayakanpatti.	Kongu-Chola	Virarajendra-deva	15 + 1st "	Tamil	Incomplete. Refers to the gift of a stone door-post to the temple of Aludiyar Alagiyayanar by a goldsmith residing in Kuruchchi in Tenkarai-nadu.
211	On a slab set up in the prakars of the Kulamanikkavarasvamin temple at Tarambadi.	..	....	....	Do.	In modern characters. Contains the impression that whoever obstructed the charity of the village given by Nanjarana Udiyar to the god Nanjundalinga will be a sinner. The engraver's name is given as Ramapa Osan.
212	On the base of the west wall of the Perumal shrine at Nanjaitalaiyur.	Vijayanagara	Mahanandalesvara Vira[pratap]Kumara Mallikarjunaraya.	Saka 1881 Pramathi, Rishabha, su. di., septami, Hasta, Monday.	Do.	Incomplete and damaged. Seems to record a gift of land in the time of Kampanyaka Udiyar, for daily worship in the temple.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanathasvamin temple at Mayilrangam .	Vijayanagara	Krishnadeva-Maharaya	Kali, 4633, Viya (mistake for Vijaya), Tai, 12, pañ[chami], day lost.	Tamil ..	Built in at several places. Records gift of 150 kuli of land by the agent of the king for offerings and worship to the god Trivinitirta-tambrāṇar of Mayilrangam and the provision of 3 poṇ each to the gods Karamadappa and Chellappillaiyar. Kajarapuram is mentioned as the capital of Kōṅgu-maṇḍalam.
214	On a slab set up in front of the Perumal temple in the same village.	Do.	Achytataya ..	Kali 4635, Jaya, Chitra, 2.	Do. ..	Damaged at the end. Records the assignment of land near Maḍavilagam by adhikari Avināṣappār, the agent of Raghunāḍa-deva-Maharaja who was himself an agent of Mahamaṇḍalēśvara Valayadeva-Maharaja for conducting worship to the god Trivinitirta-tambrāṇar.
215	On a pillar in the Amman shrine in the Śiva temple at Mulanur .	Kōṅgu-Chōla	Kalimarkha Vikrama-Chōladeva ..	27th year ..	Vetteḷuttu ..	Damaged and incomplete.
216	On the base of the north wall of the maha-maṇḍapa of the Parākrama-Chōlēśvara temple at Vellakoyil .	Vijayanagara	Malikārjunaraya, son of Devaraya Uḍaiyar.	Pramōduta, 666, 29.	Tamil ..	Mutilated at the end. Records that during the régime of Kampayanayaka, the nāṭṭiavar of Kāṅgaya-naḍu made a gift of 6 poṇ, the income from the village of .. chōlēsvaranallūr in Vellakal in Kāṅgaya-naḍu for daily worship and offerings to the god Parākrama-Chōlēśvara and Karunakāṭṭiya-pillaiyar.
217	On a slab set up to the west of the Maṇḍavarasvamin temple at Mandapuram , a hamlet of Mettupalayam .	..	Tribhuvanachakravartin kōṇḍaṇ.	14 + 1st year ..	Do. ..	Damaged and incomplete. Seems to record gift of land of the village of Virapandiyannallūr, as dēvadana for worship in the temple of Maṇḍisvara.
218	On the base of the north wall of the central shrine, Vikrama-Chōlēśvara temple, at Kannapuram .	Kōṅgu-Chōla	Vīraśāṇḍra[deva] ..	15 + 1st ..	Do. ..	Records that in response to the request of the nagaratīar of Abhināśolapuram and Vikramasolapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Ellamvalla Śōla Muvendavelan, Vaparayadevan, Tyagavinodadevan, Munayadarayan, Chedirayadevan, Kaduvetti, Kelappalarayan and Vilata-singadevan.
219	On the same base	Do.	Vīraśāṇḍradeva ..	15 + 1st ..	Do. ..	Records gift of one achuṇ of gold by Munayadarayan and Tyagavinodadeva, the headman of Vilattor for a twilight lamp to the god Aluḍaiyar. Vikrama-chōlēsvarana-yapar.
220	On the south wall of the same shrine.	Do.	Do.	15 + 1 + [1] + 1st year.	Do. ..	Damaged at the end. Seems to record gift of one achuṇ of gold for a twilight lamp to the god by a merchant of Villavāṇmadevi alias Vikramasol[apuram].
221	On the same wall	Do.	Vīraśāṇḍra ..	17th year ..	Do. ..	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	5th ..	Do. ..	Do.
223	On the south wall of the Nityaselliamman shrine in the same temple.	Do.	.. . manachola Rajadhirajadeva ..	3rd ..	Do. ..	Built in and incomplete. Seems to refer to some feeding charity by Arayan Somaṇ.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanya-samin shrine in the same temple.	Kōngu-Chōla	Parakēsarivarman Tribhuvanaśaśakravar-tin Vikrama-Chōlādēva.	13th year ..	Tamil ..	Records that a merchant of Villavannamādevi alias Vikrama-chōlapuram in Kāngaya-nādu set up the images of the two sons of Kūṇṇamēṇṇi-pillaiyar, i.e., Subrahmaṇya.
225	On the north wall of the Ārḍra Kapaḥśarasamin temple at Madavilagam.	Vijayanagara	Mahāmāṇḍalēśvaran Hariyārāya Uḍaiyar.	Sarvadhari, Tai, 13.	Do. ..	Records gift of 5 mā of land in Alamābadi and Kārāyan-kari alias Virasōla-chaturvedimangalam in Virasōla-valanadu for daily worship and offerings to the god Uḍaiyar Paṇchoṭṭin-aṇḍaiyar of Paṇṇati in Kāngaya-nādu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōla, the chief of Kārāi, (i.e., Nattaikaraiyūr).
227	On the same wall	Vijayanagara	Mahāmāṇḍalēśvaran Hariyārāya Uḍaiyar, son of Devarāya.	Sarvadhari, Tai, 25.	Tamil ..	Registers an agreement given by the nāṭṭar of Kāngaya-nādu regarding No. 225 above. Devarāyūm (a tax?) and a tax of one panam per village are mentioned.
228	Do.	..	Bājakeśarivarman Tribhuvanaśaśak ..	[13th year ..	Do. ..	Beginning built in. Records gift of one aṇḍu of gold for a twilight lamp to the god Vinayakapillaiyar in the north of the village of Paṇṇati in Kāngaya-nādu by the king's relative (Perumal-urimaiyar) of Rājaraṇapuram.
229	On the base of the west wall of the same temple.	Kōngu-Pāṇḍya.	Rājakeśarivarman alias Tribhuvanaśaśakvar-tin Vira-Pāṇḍyaḍeva.	....	Do. ..	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjambes of the entrance into the Jayangondanathasamin temple at Nattakkaraiyūr.	..	....	Śaka 1360 ..	Do. ..	States that the door-posts and two steps were the gift of a resident of Kārāyūr.
231	On a pillar inside the māṇḍapa in front of the same shrine.	Vijayanagara	Mahāmāṇḍalēśvara Mallikarjunaśaya ..	Prabhava, Vaigasi, 23.	Do. ..	Built in at the end.
232	On another pillar in the same place	..	....	....	Do. ..	States that the pillar was erected by Kōṅḡaveḷadaraṇḍaiyar, uncle of V[?]anaḷ]yanar Kōṅḡaveḷadaraṇḍaiyar of Kārāyūr in Kāngaya-nādu.
233	Do.	..	....	....	Do. ..	States that the pillar was the gift of Alagan Uttamaśōla Gaṇḍiṇḍan Kārāyan Uttamaśōla Gaṇḍiṇḍan of the Vellai caste.
234	Do.	Vijayanagara	Mahāmāṇḍalēśvara Mallikarjunaśaya ..	Prabhava, Vaigasi, [23].	Do. ..	Records that the pillar was erected by a resident of Kārāyūr.
235	Do.	Do.	do.	Do.	Do. ..	Records gift of a pillar by Kōṅḡaveḷadaraṇḍaiyan Iraksha-peru-nal, a Vellaiṇḍaiyar of Kārāyūr.
236	Do.	..	....	....	Do. ..	States that a pillar and a corbel were given by a private individual of Tinglear in Kūrappu-nādu.
237	On a beam of the ceiling in the same place.	..	....	....	Do. ..	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanaśaśaḍevipuram alias Kārāyūr in Narkaviri-nādu.
238	On another beam in the same place	..	....	Kali 4722, Śaka 1643, Dharma, 6, Sunday.	Do. ..	Records a similar gift by a merchant of Kārāyūr.
239	On a slab lying in the south prākāra of the same temple.	..	Ramaḍeva Mahārāya ..	....	Do. ..	Records gift of certain pieces of land to the god Jayangondanatha Paṇṇati by Nallatambi-ḡaṇḍar Visvanatha Chakkaraṇai Uttamaśōla Maṇḍaiyar, a Vellaiṇḍaiyar of Kārāyūr in Kāngaya-nādu during the time of Muṇṭuvirappa-nayaka, the agent of Ramaḍeva. Kāñchi-nadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattisvaram temple at Marudurai.	Vijayanagara	Krishnaraya	Dhatu, 22.	Tamil	In modern characters. States that during the regime of Kondamarasar, the agent of the king, the residents of Marudurai in Kangaya-nadu assigned certain lands to the god Aludaiya-tambiranar Pattiyappan and to Alala-sundarapandia-nayinar in equal shares.
241	On the base of the north wall of the central shrine in the Agastya-varasvamin temple at Akhilan-dapuram.	Do.	Mahamandalesvara Virasayana Udaiyar.	Dundubhi, Kartigai, 16.	Do.	States that the residents of Kangayam made a gift of one panam of gold per month for providing rice offerings at nights to the god Aludaiya-Nayinar Tiruvagattavarum Udaiyar.
242	On the base of the west wall of the same temple.	....	....	....	Do.	Records the charity of a stone Nirmalya-trough by a Vejjala of Kangayam.
243	On the base of the south wall of the same temple.	Kongu-Pandyas.	Sundara-Pandyadeva	8th year, Ani	Do.	States that the Mukhavasai in the artha-mandapa was erected by Puliammai, the wife of Sengali of the Kavalur Kurumbillar of Pattali.
244	On the same base	....	....	....	Do.	Built in at the end. Records gift of two door-posts in the Artha-mandapa by a Vejjala of the Andai sub-section.
245	On the same base	....	....	....	Do.	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahamandalesvara Achyutaraya-Maharaya.	Kali 4638, Nandana, Masai, 5, Thurs-day, 5a. di., pañ-chami, Revati.	Do.	Damaged. Seems to record gift of land by the residents of Kangayam to the god Agastyaesvara in the time of Valayadeva-Maharaja, the right-hand of Timma-larayata, the agent of the king.
247	On the door-posts of the entrance into the central shrine Adinathes-varasvamin temple at Kiranur.	Kongu-Pandyas.	Vira-Pandyadeva	15 + 1st year	Do.	Records that Periyasasu Alagiyapillai, a chief of Kilaik-karai erected two door-posts in the temple of Aludaiyar Adinathesvaram-Udaiyar in Kiranur in Kangaya-nadu.
248	On two other door-posts in the same place.	Do.	Kulasakkharadeva	4th	Do.	Records the gift of two door-posts to the temple by Urali of the Sakkaraaliyar the chief of Melakkarai.
249	On the north wall (inside) of the artha-mandapa, of the same temple.	Kongu-Chola	Rajadhirajadeva	3rd	Do.	Records an order of the king making a tax-free gift of land as devadana for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Virarajendradeva	15th	Do.	Records the erection of the nayaka-kal (pillar) in the Tiru-mandapa of the temple by Uleiya Sevvaraiyan alias Inji-velan of Kiranur.
251	On the door-posts of the Perumal shrine in the same temple.	....	....	Vikruti, Tai, 5	Do.	Slightly damaged and in modern characters. Records gift of a lamp to the god Viranarayana-perumal by Todan Mandar Kuttan of Parpini during his regime as collector of tolls in Kangaya-nadu.
252	On the base of the north wall of the Vinayaka temple in the same village.	Kongu-Chola	Virarajendradeva	20th year	Do.	Incomplete and damaged. Seems to record gift of nine achelu of gold by Chiramelai, a goldsmith of Kiranur for offerings and lamp to the god Idanagai-vinayaka-pillaiyar.
253	On the same wall	Kongu-Pandyas.	Vira-Pandyadeva	2nd	Do.	Records that the Dharmapadi in the Vinayaka temple was constructed by a blacksmith.
254	Do.	Kongu-Chola	Tribhuvana-varadeva	2nd	Do.	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Soliyamali is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Virarajendradeva	19th	Do.	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the north wall of the central shrine in the Palvanēs-varavamin temple at Arasanpalayam .	Kōngu-Chōla	Vikrama-Chōlādēva	9 + 1st year	Tamil ..	Records gift of one kaḷaṇṇu of gold to a certain Brahman in the temple by a merchant living in Iratturmoḷṣōlapperun-deruvu in Kāñchikuvatturdam for a twilight lamp to the god Palvanēs-varam-Uḍaiyar.
257	On the same base	Do.	Do.	21st ..	Do. ..	Records gift of one kaḷaṇṇu of gold by Kali Kali, a Karalaṇṇapāḍi of Ravinallur, for burning a twilight lamp to the same god in the temple at Paṭṭali.
258	Do.	Do.	Do.	5th ..	Do. ..	Records the sale by the resident of Paṭṭali of a garden and an irrigation well to the temple treasury for twenty aḥachu of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanaśaḥkravartin koṇḍaṇ.	20th year, 60th day	Do. ..	Registers an order of the king, assigning paddy recoverable from Karāṇṇaṇ-bāni alias Viraśōla-chaturvedinagalam in Viraśōla-vaṇaṇḍu, for the provision of daily offerings and worship to the god Palvanēs-varam-Uḍaiyar and the image of Nācheiyar, his consort, which was set up in the name of Akkaṇṇi. Sōlakulaṇṇikka Muvēndavēḷaṇ figures as a signatory.
260	On the same walls .. ..	....	Tribhuvanaśaḥkravartin koṇḍaṇ.	4 + 4th year, 80th day.	Do. ..	Incomplete. Records gift of gold for offerings at the service called Virarājendran-sundi. Kuladipa Muvēndavēḷaṇ Vanaṇṇadēva, Chedirayadēva and Iyagavinōṭa are mentioned as signatories.
261	Do.	Kōngu-Chōla	Virarājendradēva ..	29th + 7th year ..	Do. ..	Records gift of 40 aḥachu for offerings to god Palvanēs-varam-Uḍaiyar. Mentions the measure Ponnadu-nālī.
262	Do.	Do.	Vikrama-Chōlādēva	6th ..	Do. ..	Records gift of one kaḷaṇṇu of gold by Kuttan Iyāḷaḷaṇ Uḍaiyaśiṇḍadēvan, a member of the Perumai-mudalis for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Virarājendradēva ..	18th ..	Do. ..	Incomplete. Records a gift of money by Kuttan Vēḷavan-ḍan of the Kavaḷan Kurumbiḷḷar of Paṭṭali to the residents of Nallur alias Amarabhuyankara-chaturvedimangalam in Valuppukkaṇadu for supplying paddy to the temple for the Sivaratri festival.
264	On the same base	Do.	Vikrama-Chōlādēva ..	20th ..	Do. ..	Records gift of two kaḷaṇṇu of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Virarājendra[dēva] ..	4 + 4th ..	Do. ..	Records gift of one kaḷaṇṇu of gold for a twilight lamp in the temple by the lady Sōlāṇḍi of Kadaver in Kangaya-nadu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulottunga-Chōlādēva	9th ..	Do. ..	Records the erection of the maṇḍapa by Kuttan Kuttan alias Adiyamaṇ, a member of the Kavaḷaṇ-kurumpiḷḷars of Paṭṭali.
267	On the base of the east and north walls of the Maḥa-maṇḍapa in the same shrine.	Do.	Virarājendradēva ..	18th ..	Do. ..	Records gift of one kaḷaṇṇu of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōlādēva ..	19th ..	Do. ..	Incomplete. Mentions Vraṇṭiappallavaraiyaṇ.
269	On the same base	Do.	Do.	Do. ..	Do. ..	Incomplete. Records gift of gold for a twilight lamp by Sengutta[?], wife of Sōpappallavaraiyaṇ of Virakeraḷam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahamandapa.	Koṅgu-Chōla	Vikrama-Chōlādēva	10th year ..	Tamil ..	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kavalan-kurumpillars.
271	On the base of the west wall of the Kalabhairava shrine in the same temple.	Do	Do.	12th " ..	Do. ..	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1716, Pramadi-cha, Chittirai.	Do. ..	In modern characters and much damaged. Mentions Uttama Gaṇiṇḍa Maṇḍiyyār.
273	On the north and west walls of the central shrine in the Nanmaiśvaraśvamin temple at Kattan-gani .	Hoysala ..	Vira Vallabādēva	Dhātū, Kaṇṇi, 8a, di, urayō-ḍaṣi, Friday, Śravaṇa.	Do. ..	Records a deposit of gold with the temple priest by Viśva-mitraṇ Tirunārayanapurattu-pillai Jagannātha Brahmaḍa-rayan, a resident of Uḍaiyapirāṭi-chaṭurvedimangalam, a brahmaḍēva in Virāḷēndra-valaṇadu, a subdivision of Naraiyān-nādu for a twilight lamp to the god Nanmaiśvara-m-Uḍaiyar in the temple at Kaṇṇiyāṇṇi alias Virāḷē-chaṭurvedimangalam in Virāḷa-valaṇadu. Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Virāḷēndradēva.
274	Round the belt of the same shrine	....	Kōṇērinmaikōṇḍaṇ	[14th] year ..	l'o. ..	Damaged and incomplete. Seems to record an order of Virāṇḍiyyaperumal granting a gift of gold for rice offerings to the god and for five perpetual lamps.
275	Do.	Koṅgu-Chōla	Rajakēśarivarman alias chakravartin Kulōttunga-Chōlādēva.	10th " ..	Do. ..	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
276	On the door-post of the entrance into the same shrine.	Do. ..	Uttama Chōla Virāṇarāyaṇa	2nd " ..	Do. ..	Incomplete. Records gift of gold by Bharadvājī Ariyapornl Vinḍuvapperumal alias Vikrama-Pandya Brahmarāyar and his son Singaperumal Allāṇaṣṭha for offerings to the god on certain festival days.
277	On the west wall of the same shrine	Hoysala ..	Vira Vallabādēva	.. Sinha, 8a, di, . . . Mon-day.	Do. ..	In modern characters. Records that during the regime of Nayinār Kaṭutaperumal, son of Tribhuvanatturajakkal Tambrāṇar Parakrama-Pandyaḍēva, a gift of certain taxes was made to the temple. Vikramapandya Brahmarāya is mentioned as a signatory.
278	On a slab lying outside the same temple.	Ummattūr ..	Nāḷḷajarāya, son of Prātāra Hanibhararāya.	Bahudhanya, Arpaṇ 7.	Do. ..	Build in and incomplete. Seems to record gift of land, for offerings to the god Kulōttunga-Chōlavinagar-aḷvar. Brahmapallavarayar, Jayaṅḍa Muvendavelaṇ and Virāḷa-Muvēndavelaṇ figure as signatories.
279	Round the base of the Śokkapernu-mal temple in the same village.	....	Kōṇērimelkōṇḍaṇ	7th year, 300th day	Do. ..	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulōttunga-vinnagar-entheruman on certain days.
280	On the door-posts of the same shrine	Koṅgu-Chōla	Kulōttunga-Chōlādēva	3 + 1st year ..	Do. ..	Records that, while Veṅḷi Alagiri-Nayaka, the agent of Veṅḷi-Minākalai nāyaka who was the agent of Śokkannātha, was holding court at Kaṇḍayam, he presented 2 mā of land to the temple and left it under the supervision of Amaraṇṇi Kaṇḍayamannāḍiyyār.
281	On the rock at Vattamalai	Nayaka ..	Mahamandalesvara Vijayarāṅga Krishṇa Chokkanātha-nāyaka.	Śaka 1630, [Śarva]-dhari, Chittirai, 7, Sunday, Haṣa, Jaṣami, Sinha-lagna.	Do. ..	Records gift of 5 mā of land for offerings and worship to the god Tirumakkisvaramudaiya-lambirāṇar at Aratoluvu in Kaṇḍaya-nādu.
282	On the south wall of the central shrine in the Tirumakkisvaram-svamin temple at Aratoluvu .	Ummattūr ..	Vira-Nāḷjaraya-Uḍaiyar	Kartti-ḡai 14.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Kongu-Pādya.	Vira Pādya-dēva	11th year	Tamil	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do.	....	Do.	Records the erection of two door-posts in the central shrine of the temple by Kavalan Punnagariyan Vira.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year	Do.	Damaged. Seems to refer to the erection of two pillars in the ardhā-mandapa by a kavala (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahamandalesvaran Vira Krishnarāya-Maharāya.	Kali 4628, Viya, Arpaśi.	Do	Specifies that during the time of Yalarāya, the agent of Kondamarasa some land was presented at Aratoluva for offerings to the god and repairs to the temple of Pach-chōttu-avudaiyar at Madavilagam.
287	On the north wall of the central shrine in the Varadarāja-Perumal temple in the same village.	....	....	Śaka 1675, Kali 4854, Strimukha, Maśi, 16.	Do.	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do.	In modern characters. Refers to the building of certain steps, etc., to the temple by a Gaundān.
289	On the south wall of the central shrine, in the Kōdēsvarasvāmī temple at Kadaiyūr.	Koṅgu-Chōla	Tribhavanavira-dēva	4 + 1st year	Do.	Damaged. Refers to the gift of one acholu of gold by a private individual for a twilight lamp to the god Aḷudaiyar Kādaiyūr-Appar.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahamandalesvara Maharāya.	Śaka 1449, Kali 46, 28. Sarvajit, Vaisāsi 9, śhasṭhi, Monday, Pushya.	Do.	Registers the assignment, by the residents (nār) of Kādaiyūr, of a third of the yield of certain wet lands in Śrīkādāyūr for offerings, etc., to the gods Kādāyūr-appar and Tāndōṇṇi-appar.
291	On a slab placed in front of a Vi-nayaka shrine in Kavundan-palayam.	....	....	Kali 4894, Śaka 1715, Pramādhika, Chittirai.	Do.	Refers to a gift of 15 vellam of dry land in Kādaiyūr by Uttama Gaminda Manṇadiyar for the midday offerings to the god Sivanmalai-āṇḍavar at Sivan-malai.
292	On a stone at the northern entrance into the Siva temple of Mahānāṇḍi on the island near Polavaram.	....	....	Śaka 1381(0), Sarvasākhā, su. di. 15, Monday.	Telugu	Registers that Sivalēnta Nisānkarathayya purchased some land from a Brahman of Koppaka for the god Mahānandisvara or Mahānandigiri-līnga.
293	On the same stone	....	....	Śaka 1330, Sarvasākhā, Nijā-Vaidhārī, Nijā-Vaisākhā, su. di. 51, Monday.	Do.	Gives the details of land in Kropāka purchased by Annadēvarāja, son of Chōde-Bhaktirāja and granted to the temple of Mahānandigiri-līnga and its sthānapati Nisānkarāya.
294	On a pillar at the southern entrance into the shrine of the Virēsvara temple at Pattisam; another island near Polavaram.	....	....	Śaka 1060, Uttirāyapa-Sankrānti.	Do.	States that the local and mufasal merchants granted certain tolls on pack-bullocks and carloads for providing daily oblations to the god Ishākāmīsvara at Gajjarann.
295	On the same pillar	....	....	Śaka 1151, Mārgaśīra, su. [ra]jodāsi, Monday.	Do.	Unfinished. Gift of land by purchase at Venṭayarōlu to the temple of Ishākāmīsvara at Gajjarann, for maintaining a perpetual lamp by a certain Leṅka Balapa-Nayaka.
296	Do.	....	....	Śaka 1223, Vaisākhā, su. di. 10, Thursday	Do.	A certain Kosana Komana granted land for a lamp to the temple of Ishākāmīsvara-Mahādēva.
297	On a pillar at the southern entrance of the same temple.	....	Malayannu Mahadēvarāja	Śaka 1159, Makara	Do.	Records some grants of land and mentions Rajala-Mahādēvi, queen of Malayannu Mahādēvarāja. The village Devāni is also mentioned.
298	Do.	....	Do.	Śaka 1159, Phal-guṇa	Do.	Registers that Adapa Mavēna-Perggāda, minister of the king granted land at various places to the god Ishākāmīsvara.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śrēṣṭha (Jyēṣṭha), sūddhadasami, Tuesday.	Telugu	Grant of land by Andaluri Pinniseti for the maintenance of a perpetual lamp in the temple of Ishākāmśvara at Gujjaramu for the merit of his parents.
300	On the same pillar .. ..	....	....	Śaka 1212, Marga-sita, su. di. 13, Monday.	Do.	Grant of land by the lady Prōlāma to the god Ishākāmī-svara.
301	On a pillar in the arḍha-maṇḍapa of the same temple.	....	....	....	Do.	Incomplete. Eulogy of the god Bhīmaśvara of Suryanarayana-puri.
302	On the same pillar .. ..	....	....	Śaka 1117, Uttarāyana-Sankranti.	Do.	Registers the grant of 5 gold māḍas by the lady Anyama. Also records grants of land to Bhīmanāthadeva of Guṇṭāla by several persons.
303	On another pillar in the same place	....	....	....	Do.	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Alvar shrine behind the sanctum of Sri-Ramabhadra temple at Bhadrachalam, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1764, Nandana, Chaitra, su. di. 9, Sunday.	Do.	Registers that a certain Varada-Ramadāsu of Kañchi-nagara, who was an incarnation of Sri-Ramadāsu-gaṇ of the time of Tanisha, came to Bhadrachari and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanābadi-Paragana (in His Exalted Highness the Nizam's State) in the time of Nawab Nasaruddaula and conferred a large part of the income of that Paragana on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Raktakshi, Phalguna, su. di., 5, Thursday.	Do.	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrachalam, the wife of Mutiyam Akkamappa, a Padmanāyaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prakāra to be built as her charity in the temple and gave the whole of the village of Gundala for providing festivals and servants. Another part of the inscription records that a daughter of Mutiyala Rāmākka, named Appalamma, built and consecrated the shrine of Nammalvar; and her daughter, a certain Akkam built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at Mailavaram, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-chavadi (rachayillu), tanks, and temple are of (i.e., constructed by?) Guṇapothi. His elder son died in the battle of Nidumānu (the present Nidumānu near Ongole). The Ratiadi (i.e., the Reddi of Nidumānu) gave two kaṇḍuga of field land? (ālapattu) to brahmans.
307	On a Nandi-pillar set up in front of the Rānalingasvāmī temple at Mudunuru, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kakatiyas. In the end are given the names of the Mahamāṇḍa-lesvara Kōṇakāṇḍavādi Bhīmarāja and his two sons Chōḍayarāja and Pōtarāja.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇśvāravarāma temple at Gaṇḍapayaram. Bhīmavaram taluk, same district.	..	Mahāmandalāśvara Gobharāja, son of Mallikarjuna of Vēngi.	Śaka 1096, Aśvādhe, Kṛṣṇa-ekādāśi, Wednesday, Dakṣiṇāyana-Samkrānti.	Telugu	Gift of 30 cows for the maintenance of a perpetual lamp in the temple of Svarṇśvārā at Padminipura.
309	On the same pillar	..	Mahāmandalāśvara Kolani-mandalika Somayarāja.	Śaka 1117, Uttarayana-Samkrānti.	Do.	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇśvārā at Padminipura. do.
310	Do.	..	Kolani Kāṣama-Nayaka	Śaka 1073, Uttarayana-Samkrānti.	Do.	Do.
311	Do. .. ..	..	....	Śaka 1166, Uttarayana-Samkrānti.	Do.	Damaged. Mentions Mahāmandalāśvara Kolani-mandalika Mangayadevarāja, his servant Eṇmadala Anuma-Nayaka and the latter's son Kūśama-Nayaka.
312	On another pillar in the same temple.	..	....	....	Do.	States that the temple was built by Siddh[na]chari, son of Eṇachari Maṇḍāchari.
313	On the same pillar .. ..	..	....	....	Do.	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇśvārā at Padminipura.
314	Do.	..	....	....	Do.	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇśvārā at Padminipura.
315	Do.	..	Rajarāja	Śaka 1087, 1270 th year.	Do.	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	.. ..	.. ..	Do.	Damaged. Registers a gift of land for worship and services in the temple of Svarṇśvārā at Padminipura.

D.—List of photographs taken during 1919-1920.

Number (continued from t h last report).	Locality.	Description.	Size of negative.
546	Maḍam ..	General view of the ruined Śiva temple	Half-plate.
547	Do. ..	Do. do.	Do.
548	Do. ..	Sculpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kīliyanūr ..	View of the central shrine of the Śiva temple ..	Do.
550	Do. ..	View of the <i>mandapa</i> in front of the Viṣṇu temple ..	Do.
551	Marakāṇam ..	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do. ..	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do. ..	Do. central shrine (top portion)	Do.
554	Do. ..	Stone image of the Svayambhu- <i>linga</i> in the central shrine of the same temple.	Do.
555	Do. ..	Bronze image of Śivakāmi-ammaṇ in the same temple	Do.
556	Olagapuram ..	South-east view of the ruined Śiva temple	Full plate.
557	Do. ..	North-east do. do.	Do.
558	Do. ..	Sculpture in relief of a king worshipping the Śiva- <i>linga</i> , in the same temple.	Do.
559	Do. ..	General view of the ruined <i>gōpura</i> , Viṣṇu temple ..	Do.
560	Do. ..	Do. central shrine of the same temple.	Do.
561	Do. ..	Stone images of Viṣṇu and his consorts in the same temple.	Half-plate.
562	Dadapuram ..	General view of the central shrine of the Viṣṇu temple.	Do.
563	Do. ..	Sculpture in relief of Kundavaipiraṭṭiyār in the same temple.	Do.
564	Do. ..	General view of the <i>mandapa</i> of the Śiva temple ..	Do.
565	Do. ..	Do. central shrine of the same temple	Do.
566	Āvūr. . .	Do. ruined Viṣṇu temple	Full plate.
567-568	Do. ..	Sculpture in relief of Viṣṇu and his attendants in the above temple.	Do.
569	Do. ..	General view of the ruined Śiva temple	Do.
569 (a)	Do. ..	Ruined <i>mandapa</i> in the same temple	Do.
570	Pudutturai ..	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do. ..	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōṇam .	North wall of the central shrine of the Nāgēśvara temple.	Do.
573	Do. ..	Another view of the same shrine	Do.
574	Śittannavaśal ..	General view of the rock-cut temple	Do.
575	Do. ..	Sculpture in relief of a Jaina image in the same temple.	Do.
576	Do. ..	Another in relief of a Jaina image in the same temple	Do.
577	Do. ..	View of the rock showing <i>ēladipaṭṭam</i> on the way to the cavern.	Quarter plate.
578	Do. ..	Interior view of the cavern from the southern end ..	Do.
579	Do. ..	Do. do. northern end	Do.
580	Do. ..	Do. do. south-eastern end	Do.
581	Tirupparaṅkun- ram.	View of the hill and the cavern	Half-plate.
582	Do. ..	Interior view of the cavern	Quarter plate.
583	Do. ..	Do. do.	Do.
584	Do. ..	Do. do.	Do.
585	Umṇāmalai ..	View of the cavern with beds	Half-plate.
586	Muttupatti ..	East view of the cavern containing beds	Do.
587	Do. ..	South view of the same cavern showing Jaina images	Do.
588	Do. ..	West view of the same cavern	Do.
589	Do. ..	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Koṅgar-Puli- yankūlam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919–1920—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Koṅgar-Puli- yankulam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudarśana. (Chakra- krādēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karuṅgākkudī ..	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī ins- cription and beds.	Do.
596	Do. ..	Another view of the same showing the Jaina image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kiḷavalavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Sculptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Ariṭṭapatti ..	View of the first cavern containing Brāhmī inscrip- tions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above..	Do.
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Aḷagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. ..	Do. right end opening of the cavern	Do.
610	Āṇaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern	Do.
615	Maruṅgaltalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (a)	Do. ..	View of the cavern showing the northern end ..	Do.
617-618	Maidūru ..	Hero-stones	Quarter plate.
619-620	Nandi-Bēvūr ..	Do.	Do.
621-622	Chirasthalai ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Haḷuvagalu ..	Stone image of Sūrya-Nārāyaṇa in the Śiva temple ..	Do.
625	Kuruvatti ..	Do. do.	Do.
626-627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manus- cript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631-632	Kaḍabagēri ..	Do.	Do.
633	Gudihalai ..	Stone image of Sarasvatī	Do.
634	Karaḍidurga ..	Sculpture in relief of a bull worshipping the Śiva- Linga sculptured over the top of an inscribed slab.	Do.
635	Kāñchikēri ..	Hero-stone	Do.
636	Hire-Mealagiri ..	Stone image of Anantāsyin	Do.
637	Kaḍatti ..	Hero-stone	Half-plate.

B.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpādi ..	Stone image of Rāṅganātha in the Vishnu temple.
215	Do. ..	Do. Tēṅgalai-Jiyar in the same temple.
216	Do. ..	Do. Lakshmi do.
217	Śingavaram ..	Sculpture in relief of a Dvārapālīka, in the rock-cut Vishnu temple.
218	Sittannāvāsai ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swami-kannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800–2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kopperuñṅingadēva.</i>		
1919	350	15th year, Rishaba, ba. di., tritīyā, Friday, Mūla = A.D. 1257, May 3rd ; '23 ; '24. The week day is Thursday, not Friday.
"	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; '61 ; '53. The week-day is Friday, not Saturday.
"	365	19th year, Kanyā, su. di., Thursday, pañchami, Viśakhā = A.D. 1261, September 1 ; '28 ; '28.
"	450	11th year, Karkātaka, su di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at '35 of day and nak. Uttiram ended at '37.
CHOLA.		
<i>Tribhuvanachakravartin Rājendra-Chōladēva (I).</i>		
1920	29	3rd year, Vriśchika, su. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at '66 and nak. Aśvati ended at '27 on Sunday.
<i>Tribhuvanachakravartin Vijayarājendra-Chōladēva (Rājādhirāja I).</i>		
"	72	2nd year, Tulā, ba. di., daśami, Saturday, Mrigaśirsha. Irregular : ba. 10 and nak. Mrigaśirsha can combine in Karkātaka month, not in Tulā.
<i>Rājarāja II.</i>		
"	76	3rd year, Makara, su. di., ekādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; '70 ; '83.
"	79	4th year, Simha, ba. di., aṣṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; '07 ; '45. Regnal year was 3rd, not 4th.
"	92	18th year, Dhanus, ekādaśi, Wednesday, Mūla = A.D. 1163, December 25. The <i>tithi</i> was bahula-trayōdaśi (13) which ended at '40 and the nak. Mūla ended at '92 on that day.
<i>Kulōttunga III.</i>		
1919	346	35th year, Karkātaka, 5th, Sunday, pushya, prathamā = A.D. 1212, July 1st '32 ; '30. The day was the 6th and not the 5th. The <i>tithi</i> was śukla-prathamā.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttunga III—cont.</i>		
1919	348	23rd year, Vriśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at '17.
"	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; '07; '68. The <i>tithi</i> was bahula-dvitiyā.
"	390	14th year, Mēsha, ba. di., Friday, dasami, Avittam = A.D. 1191, April 19; f.d.t. '59; '24.
"	435	36th year, Kanyā, 12th, Sunday, Mrigaśirsha, saptami = A.D. 1213, September 8; '88; '93.
"	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. '01. The pañchami <i>tithi</i> appears to be a mistake for pañcha-dasami, Purnimā.
"	453	30th year, Karkāṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The <i>tithi</i> was bahula-saptami.
"	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. '00; f.d.n. '44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at '34.
"	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The <i>tithi</i> was dvādaśi which ended at '59.
"	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., aṣṭami = A.D. 1191, April 4; '10; '20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; '79; '24.
"	81	4th year, Tulā, ba. di., tritīyā, Sunday, Kārtika = A.D. 1181, September 27. The <i>tithi</i> tritīyā ended at '73 and the nak. Kārtika was current all day and ended at '02 on the following day, Monday.
"	82	11th year, Dhanus, ba. di., dasami, Thursday, Viśakhā = A.D. 1188, December 15; ba. 10 ended at '25 and nak. Viśakhā began at '25, ending next day at '18.
"	97	29th year, Tulā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at '88 of the day.
<i>Rājaraṇja III.</i>		
1919	351	7th year, Rishabha, śu. di., dvitīyā, Wednesday, Ārdra = A.D. 1224, May 22; '03; '03. This was the 8th year, not the 7th.
"	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak. Anusha commenced at '34 of the day.
"	358	21st year, Tulā, śu. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at '34 of the day. Trayōdaśi ended at '01 on Sunday and chaturdaśi commenced ending at '91 the same day.
"	359	14th year, Simha, 29th, pañchami, Sunday, Viśakhā = A.D. 1229, August 25. On this day pañchami ended at '72 and nak. Svāti at '10 and "Viśakhā" began; but the week day was Saturday and not Sunday.
"	366	22nd year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1238, March 5; '56; '86.
"	367	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at '94 and continued the whole of next day. Nak. Śravaṇa ended at '45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as '94 of the day should have been cited and not amāvasya.
"	368	23rd year, Makara, śu. di., shashti, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at '63 the previous day.
"	369	20th year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1235, March 9; '47; '44.
"	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahula-dvādaśi was current the whole day and the nak. Śatabhishaj ended at '91 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Rājārāja III—cont.</i>		
1919	388	23rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādaśi and nak. Pushya commenced respectively at '42 and '71 of the day.
"	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēshṭā = A.D. 1234, March 27, when bahula 5 and nak. Jyēshṭā ended respectively at '67 and '90 of the day.
"	396	22nd year, Vriśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
"	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at '17 of the day; nak. Uttiram ended at '98.
"	400	21st year, Mithuna, śu. di., pañchadaśi, Wednesday, Mūla = A.D. 1237, June 10; nak. Mūla ended at '16 of the day.
"	407	27th year, Mīna, śu. di., aṣṭami, Saturday, Mrigaśirsha = A.D. 1243, February 28; '86; '47.
"	408	14th year, Mīna, śu. di., ēkādaśi, Monday, [Pushya] = A.D. 1230, February 25; 06; '23.
"	416	17th year, Vriśchika, ba. di., ēkādaśi, Wednesday, Hasta = A.D. 1232, November 10; '30; '12.
"	427	16th year, Kanyā, śu. di., pañchami, Friday, Rēvati. Irregular: śu. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mīna, ba. di., ēkādaśi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahula-ēkādaśi and nak. Śravaṇa ended respectively at '46 and '48 of the day.
"	455	18th year, Makara, śu. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at '08 the next day.
"	457	16th year, Purattāsi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; '82; '83.
"	460	17th year, Makara, śu. di., trayōdaśi, Sunday, Mrigaśirsha = A.D. 1232 December 26. Śu. 13 commenced at '06 of the day and nak. Mrigaśirsha was current the whole day.
"	468	17th year, Mīna, śu. di., purnimā, Saturday, Uttiram = A.D. 1233, February 26; '09; '54.
"	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D. 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the <i>tithi</i> and nak. quoted did not combine on any day of the week.
"	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; '55; '43.
"	552	26th year, Mēsha, ba. di., daśami, Thursday, Avittam = A.D. 1242, March 27. Nak. Avittam commenced at '03 on Thursday.
"	555	22nd year, Mīna, śu. di., dvādaśi, Saturday, Āyilyam = A.D. 1238, February 27; '39; '51.
"	557	26th year, Kumbha, śu. di., pañchami, Thursday, Āsvati = A.D. 1242, February 6; '87; '84.
"	559	24th year, Mēsha, śu. di., ēkādaśi, Wednesday, Pūram = A.D. 1240, April 4; '46; '75.
"	560	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāshāḍhā = A.D. 1236, February 5; '96; '25. The week-day was Tuesday and not Thursday.
"	566	[31]st year, Kaṭṭaka, śu. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at '74 on the previous day and nak. Uttara-Phalguni commenced then, ending at '76 on this day.
"	594	18th year, Vriśchika, śu. di., trayōdaśi, Tuesday, Āsvati = A.D. 1233, November 7; '79; '51.
"	596	21st year, Makara, śu. di., prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at '22 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Rājarāja III—cont.</i>		
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; '96, '09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at '33 and ba. 3 ended at '76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshādhā = A.D. 1239, November 1. Śu. 5 commenced at '65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. '26; '30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at '08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at '10 and '72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashādhā = A.D. 1240, May 12; '78; '20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; '16; '79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; '80; '61.
"	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Avittam = A.D. 1236 August 17; '49; '44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. '25; '44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhiṇi = A.D. 1239, September 19; '67; '83.
"	25	26 + 1st year, Karkātaka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; '28; '19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. '23; '75.
"	39	20th year, Karkātaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; '75; '62.
"	43	28 + 1st year, Mina, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at '21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi ended respectively at '75 and '01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; '49; '97.
"	77	10th year, Tulā, ba. di., shashti, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at '04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śravaṇa. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at '04 and nak. Svāti at '99.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA.		
<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1919	488	5th year, Makara, śu. di., trayōḍaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vṛiśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. '01, '00.
<i>Jatāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva [II].</i>		
1919	413	8th year, Tulā, ba. di., shashti, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; '25, '66 or A.D. 1287 October 29, Wednesday; '37; '70.
1920	34	6th year, Karkātaka, ba. di., dvādaśi, Sunday, Mrigaśirsha = A.D. 1258, July 28, Sunday; f.d.t. '30; '02 or A.D. 1285, July 29, Sunday; f.d.t. '56; '16.
"	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; '80; '89; or Friday, 13th September A.D. 1286; f.d.t. '00; '99.
N.B.—All the three dates of Jatāvarman Vīra-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt. Over twenty dates are now available for this reign, to which may be added some six dates from Pudukkōta State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jatāvarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of <i>Epigraphical Report</i> (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jatāvarman Vīra-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]		
<i>Māravarman Tribhuvanachakravartin Kulasekharadēva [I].</i>		
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; '11; '57.
<i>Māravarman Tribhuvanachakravartin Kulasekharadēva [II].</i>		
"	741	20 + 1st year, Karkātaka, 8th, ba. di., śkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at '02 and ended at '95 on Friday.
1920	52	Mēsha, śu. di., chaturdāśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
"	103	2nd year, Makara, śu. di., saptami, Friday, Revati = A.D. 1316, January 2; '47; '42.
<i>Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1919	640	6th year, Vṛiśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; '62; but the nak. was Mūla which ended at '07 and not "Anisha".
N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vṛiśchika.		
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the <i>tithi</i> should read ba. 9 and not śu. 9. <i>Tithi</i> ended at '14 and nak. at '68.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		SALUVA.
		Narasiṅgarāya.
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
"	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; '93; '27. The month was Rishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, Simha, śu. di., tṛtīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Simha month.
		VIJAYANAGARA I.
		Sāyaṇa-Uḍaiyār.
"	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; '91; '89.
		Kampaṇa II.
"	662	Śaka 12[96], Ānanda, Karkāṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkāṭaka month.
		Harihara II.
"	661	Śaka 1325, Chitrabbānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; '29; '49.
		Dēvarāya II.
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; '38; '50.
		Mallikārjuna.
"	212	Śaka 1381, Pramādi, Rishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Rishabha month.
		Virūpāksha II.
1919	613	Śaka 1293, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; '76; '92.
"	658	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Āsvati = A.D. 1467, August 19; '16; '66.
		Timmayyadēva-Mahārāya.
"	689	Śaka 1430, Vibhava, Vaisākha, śu. di., 15, Saturday = A.D. 1508, April 15; '59. The nak. was Svāti which ended at '66 of the day.
		VIJAYANAGARA II.
		Vīra-Narasiṅgayyadēva-Mahārāya.
"	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Revati = A.D. 1509, April 17; '18; '47.
		Kṛishṇadēva-Mahārāya.
"	370	Śaka 1433, Praj[ot*]pati, Simha, śu. di., pañchami, Thursday, Svāti = A.D. 1511, July 31. The <i>tithi</i> was not pañchami, but shashti which ended at '17 on Thursday. Nak. Svāti ended at '85.
"	375	Śaka 1446, Tārana, Rishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Rishabha the week-day was Wednesday, not Friday.
"	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Revati = A.D. 1510, March 11; śu. 2 commenced at '08 and nak. Revati ended at '39.
"	412	Śaka 1443, Vriṣhu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; '10; '24.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA II—cont.</i>		
<i>Kṛishṇadēva-Mahārāya—cont.</i>		
1919	413	Śaka 144[6], Tārana, Mārgaśīra, ba. di., ekādasi, Śravaṇa, Monday. Ba. 11, and "Śravaṇa" cannot combine in Mārgaśīra month
"	418	Śaka 1419, Sarvajit, Mina, śu. di., saptami, Wednesday, Rōhini. Śu. 7 and "Rōhini" did not combine in Mina month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; '68; '58.
"	439	Śaka 1449, Sarvajit, Dhanus, śu. di., purnami, Saturday, Mṛigaśīrsha = A.D. 1527, December 7; '83; '68.
"	474	Śaka 1438, Dhātu, Pushya, ba. di., saptami, Wednesday. In the year quoted ba. 7 and "Pushya" combined on 18th October A.D. 1516; but the week-day was Saturday not Wednesday.
"	476	Śaka 1434, Āṅgīrasa, Mina, śu. di., purnami, Sunday, Hasta = A.D. 1513, March 20; Purnama and "Hasta" commenced at '42 and '34 on Sunday and ended at '42 and '36 respectively the next day.
"	478	Śaka 1436, Bhava, Mithuna, śu. di., dasami, Wednesday, Uttiram = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttiram (ended '60) but it was śu. 8, not śu. 10.
"	512	Śaka 1451, Virōdhi, Tulā, śu. di., purnami, Sunday, Āsvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Purnami and "Āsvati" ended at '25 and '02 respectively on Sunday.
"	599	Śaka 1418, Sarvajit, Mēsha, śu. di., dasami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mina and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
"	633	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; '43; '25.
"	641	Śaka 1439, Īśvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
"	659	Śaka 1438, Dhātu, Kumbha, śu. di., dvādasi, Wednesday, Svāti. Śu. 12 and "Svāti" cannot combine in Kumbha month.
"	680	Śaka 1438, Dhātu, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; '36; '61.
"	685	Śaka 1432, Pramōduta, Māgha, ba. di., dvitīyā, Thursday. The details given work out correctly for A.D. 1511, January 16; '21. The nak. was Māgha which ended at '22 (= 13 Ghatikas after sunrise).
"	692	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
"	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., dasami, Thursday = A.D. 1509, July 26; '94. The nak. was Anurādhā which ended at '29 and then "Jyeshṭha" commenced.
"	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification.
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[chami], [Wednes]day, Vellipoludū. Vijaya was A.D. 1533-34, while Kali 4633 must be either A.D. 1532-33 or A.D. 1531-32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
"	286	Kali 4628, Vyaya, Arpasi. Details not enough for verification.
"	290	Śaka 1449, Kali 4[6]28, Sarvajit, Vaikāsi, 9, Monday, Pushya, shashti = A.D. 1527, May 6; '54. The <i>tithi</i> was shashti which ended at '84.
<i>Achyutarāya-Mahārāya.</i>		
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; '44; '43.
"	374	Śaka 14[5]2, Vikriti, Karkāṭaka, ba. di., dasami, Rōhini, Wednesday = A.D. 1530, July 20. Dasami <i>tithi</i> ended at '91 on the previous day. Nak. Rōhini ended at '23 on Wednesday.
"	384	Śaka 1450, Virōdhi, Kumbha, śu. di., purnami, Mṛigaśīrsha. Month Kumbha in the cyclic year Virōdhi fell in Śaka 1452 and in this month Śukla-purnami and nak. Mṛigaśīrsha did not combine.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōdasi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
"	449	Śaka 1452, Vikriti, Karkāṭaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; '04; '99.
"	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, January 6; śu. 10 ended at '17 and nak. Rōhiṇi commenced at '23.
"	481	Śaka 1453, Khara, Karkāṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkāṭaka.
"	511	Śaka 1455, Nandana, Śravaṇa, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; '38. The nak. was Pushya which ended at '83.
"	536	Śaka 1457, Durmukhi, Vriśchika, śu. di., amāvāsyā, Monday, Anūrādhā = A.D. 1536, November 13; '65; '80. Śu. di. appears to be a mistake for ba. di.
"	541	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvitīya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēṣṭha lunar month was Tuesday, 21st May A.D. 1532. The week-day Thursday should be Tuesday.
"	543	Śaka 1454, Nandana, . . . , śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at '18 and "Mūla" at '66 on Monday. The week-day Sunday is probably a mistake.
"	544	Śaka 1454, Nandana, Phālguna, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguna, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguna, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śravaṇa, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at '50 on Sunday and the nak. Mrigaśirsha ended at '28 and then Ārdra commenced.
"	547	Śaka 1455, Vijaya, Phālguna, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The <i>tithi</i> chaturthi commenced at '81 on Sunday and the nak. Hasta at '66.
"	549	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The <i>tithi</i> commenced at '67 and nak. Bharani at '63.
"	575	Śaka 1460, Vilambi, Vriśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; '27; '64.
"	577	Śaka 1462, Plava, Mēsha, śu. di., purnamī, Sunday, Svāti = A.D. 1541, April 10; purnamī ended at '54 and nak. Svāti commenced at '05 on Sunday.
"	579	Śaka 1460, Vilambi, Karkāṭaka, śu. di., ēkādaśi, Jyēṣṭha, Monday = A.D. 1538, July 8. The nak. ended at '82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
"	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa = A.D. 1535, February 1; '47; '45.
"	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāśadhā, Wednesday = A.D. 1537, February 7; '37; '65.
"	584	Śaka 1455, Vijaya, Karkāṭaka, ba. di., tritīyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; '46; '84.
"	600	Śaka 1462, Sunday, Hasta. Details not enough for verification.
"	614	Śaka 1464, Subhakrit, Mithuna, śu. di., trayōdasi, Sunday, Mūla = A.D. 1542, June 25. The <i>tithi</i> ended at '34 and nak. Mūla commenced at '23 on Sunday.
"	646	Śaka 1452, Karkāṭaka, śu. di., tritīyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; '37; '98.
"	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mrigaśirsha = A.D. 1536, February 28. The <i>tithi</i> ended at '32 and the nak. commenced at '10 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA— <i>cont.</i>		
<i>Achyutarāya-Mahārāya</i> — <i>cont.</i>		
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśi. Details not enough for verification.
"	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśi, Monday = A.D. 1541, October 31; '61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
"	246	Kali 4633, Nandana, Māsi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; '68; '35.
<i>Sadāsivādēva-Mahārāya</i> .		
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday = A.D. 1562, June 29; '35. The nak. was Mrigaśira which ended at '47 on Monday.
"	447	Śaka 1480, Kālayukti, Karkātaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The <i>tithi</i> was current throughout the day and the nak. Rēvati ended at '90 on Thursday.
"	448	Śaka 1482, Randri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1569, October 25; '7; f.d.n. '05.
"	482	Śaka 1470, Kilaka, Śimha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at '38 on Wednesday.
"	484	Śaka 1466, Krōdhi, Vriśchika, ba. di., chaturdaśi, Thursday, Svāti = A.D. 1514, November 13. The <i>tithi</i> commenced at '17 and the nak. Svāti ended at '18. The <i>tithi</i> and the nak. coincided for only 15 minutes.
"	495	Śaka 1475, Pramādhicha, Rishabha, ba. di., pañchami, Avittam. Not possible of verification for want of week-day.
"	496	Śaka 1474, Paritāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Paritāpi = A.D. 1552-53, Maghā nak. in Makara ended at '20 on Tuesday, 3rd January A.D. 1553; but the <i>tithi</i> was ba. 3 not ba. 5.
"	504	Śaka 1473, Virōdhikrit, Dhanus, śu. di., pañchami, Wednesday, Avittam = A.D. 1551, December 2; '50; '79.
"	507	Śaka 1470, Kilaka, Makara, su. di., purnimā, Pushya = A.D. 1549, January 13, Sunday; '60; '60.
"	509	Śaka 1473, Virōdhikrit, Vriśchika, śu. di., dvitīya, Friday, Anusham = A.D. 1551, October 30; f.d.t. '07; '57.
"	525	Śaka 1467, Viśvāvasu, Mina, ba. di., dvitīyā, Friday, Svāti = A.D. 1546 March 19; '59; '95.
"	526	Śaka 1475, Ananda, Rishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ananda = A.D. 1554-55, "Śadayam" in Rishabha month ended at '65 on Wednesday 23rd May A.D. 1554, but the <i>tithi</i> was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
"	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tritīyā, Thursday = A.D. 1547, December 29; '37. The nak. Maghā was current till '90 (= 54 ghatikas after sunrise) on Thursday.
"	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati = A.D. 1544, June 14; '93; '70.
"	529	Śaka 1467, Viśvāvasu, Vriśchika, śu. di., daśami, Friday, Uttirāṭṭadi = A.D. 1545, November 13; '76; '93.
"	530 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tritīyā, Tuesday, Uttirāṭṭam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till '04.
"	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1561, October 25; '27; '67.
"	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mrigaśirsha = A.D. 1559, January 19; '05; f.d.n., '15.
"	550	Śaka 1472, Sādhārāṇa, [śu. di.], saptami, Rōhiṇi. Cannot be verified for want of week-day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Sadāśivadēva-Mahārāya—cont.</i>		
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśī, Friday, Rōhiṇi = A.D. 1547, December 23; '78; f.d.n. '11.
"	580	Śaka 1473, Virōdhikrit, Makara, śu. di., saptami, Sunday, Rēvati = A.D. 1552, January 3; '32; '38.
"	582	Śaka 1472, Sādharāṇa, Kumbha, śu. di., dvitīyā, Saturday, Uttirattādi = A.D. 1551, February 7; '75; f.d.n. '68.
"	591	Śaka 1473, Virōdhikrit, Dhanus, śu. di., ekādaśī, Tuesday, Aśvati = A.D. 1551, December 8; '86; '19.
"	592	Śaka 1471, Saumya, Karkāṭaka, śu. di., pañchami, Friday, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkāṭaka.
"	652	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The <i>tithi</i> commenced at '68 and the nak. Uttara-Phalguni ended at '83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākshasa, Simha, śu. di., dvitīyā, Sunday, Uttiram = A.D. 1555, August 18; f.d.t., '20. The nak. was current throughout the day.
"	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
"	704	Śaka 1479, Piṅgala, Chaitra, ba. di., dvādaśī. Details not enough for verification.
"	723	Śaka 1466, Krōdhi, Māgha, ba. di., ekādaśī. Details not enough for verification.
"	731	Śaka 1482, Raudri, Mārgaśīra, ba. di., shashṭī. Details not enough for verification.
"	739	Śaka 1485, Durmatī, Śravaṇa, śu. di., 15. Details not enough for verification.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	380	Śaka 1493, Āṅgīrasa, Makara, śu. di., Monday, Punarpūṣam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570-71 = Pramōdūta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571-72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572-73 = Āṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
"	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśī, Monday, Punarpūṣam = A.D. 1575, January 24; '47; '49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashṭī, Sunday, Makara = A.D. 1582, May 27; '69; '97.
"	586	Śaka 1505, Subhānu, Tulā, ba. di., tṛitīyā, Rōhiṇi, Tuesday = A.D. 1583, October 22; f.d.t. '62; f.d.n. '30.
"	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; '88; '31.
"	729	Śaka 1479, Piṅgala, Kārtika, śu. di., dvādaśī. Details not enough for verification.
<i>Veṅkaṭapatiḍēva-Mahārāya.</i>		
"	379	Śaka 1527, Viśvāvasu, Karkāṭaka, ba. di., dvādaśī, Tuesday, Rōhiṇi = A.D. 1605, July 2; '95; '69.
"	381	Śaka 1514, Nandana, Rishabha, ba. di., tṛitīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. '41; '35.
"	382	Śaka 1517, Manmatha, Simha, śu. di., paurṇimā, Avittam, Saturday = A.D. 1595, August 9; '85; '72.
"	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. '02; f.d.n. '03.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Veṅkaṭapatidēva-Mahārāya—cont.</i>		
1919	531	Śaka 1509, Sarvajit, Karkātaka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587—88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; '51; f.d.n. '30; but the solar month and day were Simha 3rd, not a day in Karkātaka.
"	587	Śaka 1510, Sarvadhāri, Simha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; '94; '32. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśakha, śu. di., 15. Details not enough for verification.
<i>Rāmadēva.</i>		
"	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	502	Śaka 1564, Chitrabhānu, Viśakha, ba. di., 30. Details not enough for verification.
<i>WESTERN CHALUKYAS.</i>		
<i>Āhavamalla.</i>		
"	710	Śaka 903, Vikrama, Vaiśakha, śu. di., pañchami, Thursday = A.D. 980, April 22; '40. The nak. was Punarvasu which ended at '68 of the day.
<i>Trailōkyamalla.</i>		
"	711	Śaka 969, Sarvajit, Vaiśakha, amāvāsya, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
<i>Tribhuvanamalla.</i>		
"	697	4th year, Siddhārthi, Pushya, amāvāsya, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
"	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhava in the lunar month Jyēsthā (i.e., A.D. 1126, June 22, Tuesday).
<i>Bhūlōkamalla.</i>		
"	695	8th year, Ānanda, Āshādha (śu. di.) amāvāsya, Monday, Vyatipāta-Samkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āslēsha which ended at '48.
"	699	8th year, Ānanda, Jyēsthā, śu. di., Tritiyā, Friday. There was an <i>adhika</i> -Jyēsthā as well as a <i>nija</i> -Jyēsthā in this year. Ānanda = Śaka 1056 = A.D. 1134-35; and there were three sukla — tritiyās any of which could have been meant; but none of them fell on a Friday. They were:— Saturday, 28th April, A.D. 1134; '96. Monday, 25th May, A.D. 1134; '29. Tuesday, 26th June, A.D. 1134; '57.
<i>Jagadēkamalla.</i>		
"	696	5th year, Dundubhi, Māgha, paurṇimā, Monday, Lunar eclipse, Uttarāyana-Samkrānti = A.D. 1143, February 1; '74.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
YADAVAS.		
<i>Kannaradēva.</i>		
1919	732	Śaka 1176, Ānanda, Āshādha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the <i>tithi</i> was current till '15.
"	733	Śaka 1177, Rākshasa, Āshādha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
<i>Rāmachandradēva.</i>		
"	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at '12 on Tuesday and the nak. was Rēvati.
"	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., paurṇimā, Thursday = A.D. 1287, July 25; f.d.t. '31. The week-day was Friday and not Thursday.
GANDAGOPALAS.		
<i>Alluntikka-Maharāja-Gaṇḍagopāladēva.</i>		
"	386	6th year, Simha, śu. di., Ashtami, Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at '27 on Wednesday and the nak. Viśākha ended at '00 or A.D. 1228, August 9, Wednesday; f.d.t. '18; f.d.n. '09.
"	441	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttirādam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; '94; f.d.n. '17; the day was the 1st of Kumbha, not a day in Makara.
"	562	6th year, Rishaba, ba. di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d.t. '21; f.d.n. '57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; '92; f.d.n. '35.
"	608	5th year, Tula, śu. di., prathamā, Monday, Viśakhā. = A.D. 1255, October 4; the <i>tithi</i> was dvitīyā, not prathamā; '31; '59 or A.D. 1228, October 2; the <i>tithi</i> was dvitīyā, not prathamā; '22; '60. <i>N.B.</i> —These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
<i>Madurāntaka Pottāppichchōḷi Manumasiddaraiśa Tirukkāḷattidēva alias Gaṇḍagopāladēva.</i>		
"	391	Dhanus, ba. di., trayadośi, Wednesday, Kēṭṭai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; '92; '90.
<i>Vijaya-Gaṇḍagopāladēva.</i>		
"	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; '42; f.d.n. '06. The solar month must be Vṛischika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; '80; '19.
"	405	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at '56 and nak. Pushya commenced at '27.
"	409	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta = A.D. 1273, April 29; '29; '91.
"	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharani = A.D. 1258, December 8; '31; '53.
"	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; '67; '66.
"	491	18th year, Makara, śu. di., paurṇimā, Wednesday, Hasta. Paurṇimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., saptami, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at '52 and nak. Śadayam ended at '80 on Sunday. Śu. di., is a mistake for ba. di.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>GANDAGOPALAS—cont.</i>		
<i>Viṣaya-Gaṇḍagōpālādēva—cont.</i>		
1919	500	31st year, Kanyā, śu. di., tritīyā, Thursday, Viśakha = A.D. 1281, September 18; '83; '39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchami, Monday, Āśvati = A.D. 1270, January 27. Śu. 5 commenced at '05 and nak. Āśvati at '77.
"	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirattādi = A.D. 1271, February 13; '13; '34.
"	537	18th year, Simha, 10, ba. di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; '49; '40.
"	538	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; '50. On this day nak. Chitra which commenced at '08 of the day was current throughout the remaining day.
"	539	14th year, Kanyā, ba. di., pañchami, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at '47 and nak. Hasta was current till '88.
"	568	16th year, Rishabha, ba. di., daśami, Friday, Uttirattādi = A.D. 1267, May 20; '26; '80. The nak. was Rēvati and not Uttirattādi.
"	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at '86 and nak. Śravaṇa was current till '47.
"	571	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till '92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
"	637	21st year, Vriśchika, śu. di., dvādaśi, Tuesday, Āśvati = A.D. 1270, November 25; Dvādaśi commenced on this day at '08 and nak. Āśvati was current till '31.
<i>Vīra-Gaṇḍagōpālādēva.</i>		
"	603	3rd year, Kumbha, ba. di., tritīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at '79 and the nak. Hasta at '48.
<i>HOYSALA.</i>		
<i>Vīra-Rāmanātha.</i>		
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at '13.
"	21	16th year, Mithuna, ba. di., ekadaśi, Friday, Bharani = A.D. 1271, June 5; '10; '58.
"	23	25th year, Vriśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at '78 on the previous day.
"	41	13th year, Mēsha, śu. di., saptami, Saturday, Āyilyam = A.D. 1268, April 21; '13; '83.
"	46	18th year, Rishabha, ba. di., pañchami, Monday, Uttara-Āśadhā = A.D. 1273, May 8; '81; '60.
"	47	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mrigaśirsha = A.D. 1274, May 9; '58; '52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśi, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkātaka, śu. di., saptami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
<i>Vīra-Ballāḷa.</i>		
"	273	Dhātu, Kanyā, śu. di., trayōdaśi, Friday, Śravaṇa. Dhātu was apparently A.D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Simha month not in Kanyā, on Tuesday, August 20; f.d.t. '00; 60.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number o inscrip- tion.	Astronomical details, English equivalents and remarks.
		UMMATTUR CHIEF.
		<i>Nañjarāya-Udayār.</i>
1920	179	Paridāpi, Tulā, śu. di., Monday, daśami, Avittam = A.D. 1492, October 29 ; f.d.t. 77 ; 08.
		NAYAKA.
		<i>Tirumalai-Nāyaka.</i>
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādasi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		<i>Ēkappa-Nāyaka.</i>
"	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		<i>Śokkanātha-Nāyaka.</i>
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hasta, daśami, Simha-lagna. In Śaka 1630 expired = A.D. 1708-09, Chitra 7 fell on Sunday, April 4, A.D. 1708; but the nak. was Dhanisthā, not Hastā. The <i>tithi</i> was ba. 10 which ended at 77 of the day.
		REDDI.
		<i>Anna-Vēma.</i>
1919- 20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, purnimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The <i>tithi</i> Purnimā ended at 75; the week-day was however Tuesday and not Wednesday.
		<i>Pēdda Kōmaṭi-Vēma.</i>
"	" 14	Śaka 1333, Khara, Mārgaśirshā, śu. di., trayōdasi, Dhanus. Cannot be verified for want of week-day.

PART II.

Of the more important records of the collection registered during the year in Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

Copper-plates.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{2}{3}$ " long by $1\frac{1}{2}$ " broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of Rāja Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika*, *śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the Mahārāja Dāmōdaravarman of the Ānanda-gōtra ordered the residents of the village Kaṅgūra informing them that this village was given to the Brāhmanas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmana donees with their respective gōtras are mentioned, viz., 11 of the Kondinna (*i.e.*, Kaundinya)-[gōtra]; 5 of the Kassava (*i.e.*, Kāśyapa)-[gōtra]; 1 of the Vatsa-[gōtra] and 1 of the Āgastī (*i.e.*, Agastya)-[gōtra]. As in the case of the gōtras the names of the donees also are given in their Prākṛit forms, *e.g.*, Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnīārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the

Dāmōdaravarman of the Ānanda-gōtra.

victorious Kandarapura was evidently named and the Ānanda-gōtra to which both

the Rāja Attivarman of the Guntur district plates and the Mahārāja Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1899 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the Mahārāja Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyaksambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archaeological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}$ " in length and $2\frac{1}{2}$ " in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kalinga copper-plate inscriptions usually begin and states that 'from the victorious Kalinganagara, the worshipper of the divine feet of Gōkarnasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāngas, the great *Māhēśvara*, *Mahārāja* Hastivarmā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōṣṭukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasanēya-*[charana]*, for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasimha (or of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāngēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāngēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasimha.

Raṇabhīta Rājasimha Hastivarman—an early Gaṅga king.

The next in Prof. Kielhorn's list (No. 677), dated in the Gāngēya Era 91 might also belong to the same king. King

Hastivarman of our plates whose year was the Gāngēya Era 80 and who was also known by the surnames Rājasimha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasimha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavarman of the Buguḍa plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Gudimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archaeological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$ " in length and $3\frac{3}{8}$ " in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puravu* (revenue assessment) of the granted (village) is five hundred *kādis* of paddy and ten *poṇ*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishṇu in his Trivikrama-avatār). In Bali's race was born Nandivarman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmanas who were well-versed in the three Vēdas and the *Sāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Śivatama, son of Śiva-Bhāṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāna-Vidyādhara and

Bāna King Vikramāditya II.

Prabhumēru both of which are evidently general titles and not proper names.

After Vikramāditya I came Vijayāditya II who receives the title Prabhumēru in our plates and the Tamil title Pugalviṇṇavarganda in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhumēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhumēru dated in Saka 820 and 827 from Gudimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Gudimallam receives the name Vippirambēdu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshtrakūṭa king Krishna II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishnu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishnukundins—a family of kings of whom only two records (of

Vishnukundins.

about the 8th century A.D.) have been so far published with *facsimile* plates by

Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarma and the Rāmatirtham plates of Indravarma. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3" in diameter which was not cut when the plates reached me. The plates measure 7" by 1½". The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend *Śrī-Mādhava[varmma]* engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatirtham plates or the figure of a Lakshmi or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is *Mahārāja* Mādhavavarman who had performed eleven horse-sacrifices and a thousand

Mādhavavarman (II).

Agniśtōma sacrifices and who had many dependent kings to worship his lotus-

feet. The son of this Mādhavavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishnukundin Mādhavavarman (II). The grant portion of the inscription with the possible date [30] 7 *vā. pa.* 7 *dī.* 7 in 4-13 is extremely doubtful on account of the damaged condition of the plates.

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3" in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$ " by $1\frac{3}{4}$ ". The circular seal on the ring, $1\frac{1}{4}$ " in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmī or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishnukundin *Mahārāja Śrī Gōvindavarman*, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja Mādhavavarman* who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatīrtham plates. *Mādhavavarman* is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishtōma sacrifices. From his victorious camp (*vijayaskandhāvāra*) at Kudāvāda, he informs the residents of Vilembali in the district of Guddādi-*vishaya* that that village has been granted to the Brāhmaṇa Agnisarman of the Vatsa-gōtra, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*ājñā*) of the royal gift was the 'dear son' Manchyanna-Bhaṭṭāraka.

9. We know still of another Vishnukundin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) *Vikramahēndravarmān*, *Gōvindavarman* and *Mahārāja Mādhavavarman* also called *Janāśraya-Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This *Mādhavavarman* was the latest of the Vishnu-kundin kings known so far. The earliest is, as we have stated above, the *Mahārāja Mādhavavarman* of No. 12, the grandfather of *Mādhavavarman* who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālanakāyanas, the Bṛihatphalāyanas and the early Kalinga rulers.

10. These in chronological order are—

FROM NO. 12 OF APP. A.

- (1) *Mahārāja Mādhavavarman* I., who performed the eleven horse-sacrifices;
- (2) his son *Dēvavarman*;
- (3) his son *Mādhavavarman* II., who was the lord of the Trikuṭa-Malaya country;

FROM NO. 11 OF APP. A.

- (4) *Mahārāja Gōvindavarman*;
- (5) his son *Mādhavavarman* III (?), who had his capital at Trivaranagara and performed a thousand Agnishtōma-sacrifices;

FROM THE CHIKKULLA PLATES.

- (6) *Mādhavavarman* (IV) of the Vishnukundins who performed eleven horse-sacrifices;
- (7) his son (born of the Vishnukundin and the Vākātaka families) *Vikramēndravarmān*;
- (8) his son *Indrabhaṭṭārakavarman*, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
- (9) his son *Mahārāja Vikramēndravarmān* (II);

FROM THE RAMATIRTHAM PLATES.

- (10) *Mahārāja Mādhavavarman* of the family of Vishnukundins;
- (11) his son *Rāja Vikramēndra*;
- (12) his son *Rāja Indravarmān* who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

FROM NO. 7 OF APPENDIX A OF 1914.

- (13) *Vikramahēndra*;

Plate I.
North Wall.



1. Avanāsiyāṇḍar Mudalaivayppillai.



2. Tirumuruṅṇpūṇḍiyil perṇapadi.



3. Uḍaiyanambiyai Vedar-vaḷiparittapadi.



4. Uḍaiyanambikku ōlai veṇṇarūḷṇapadi.



8. Isaiṇaniyar.



5. Uḍaiyanambiyai āṇḍukōṇḍirūḷṇapadi.



9. Śaḍaiyaṇar.



6. vaṇa-ōlai kaṭṭṇapadi.



10. Tirunilakaṇḍapperumbāṇar.



7. Uḍaiyanambi eḷundaruḷugirar.



11. Kō-Śeṅgapperumāl.

(14) his son Gōvindavarman ;

(15) his dear son *Mahārāja* Mādhavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 8 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarman (II) of the Chikkulla and the Rāmatīrtham plates is established by the palaeography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavarman III (No. 5 above) and Mādhavarman IV (No. 6 above) may possibly be identical. The Trikūta-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavarman II (No. 3 above) and Mādhavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūta and Tripura of the Traikūta kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūta-Malaya is Trikūta mentioned in the Bālāghat plates of the Vākātaka king Prithivishēna II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishnukundins 'must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalācharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasimha]-Vallabha Sarvasiddhi and Vishnuvardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8" in length and over 2½" in breadth. Their ring is 3" in diameter and the seal a little over 1½". The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure 6½" by about 2½" in the broadest part at the margin, the ring is 3" in diameter and the seal 1½". The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

EASTERN CHALUKYAS.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kīrtivarman, his son Vishnuvardhana *Mahārāja* and his son the great Bhāgavata. vallabha-*Mahārāja* and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasimha-Vallabha, the eldest son of

[Jayasimha]-Vallabha.

Vishnuvardhana I. Maṅgi-yuvarāja is mentioned in l. 12 as the master of the donee Maṇḍaśarman and we know that this prince was the grandson of Jayasimha-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-yuvarāja was already a grown-up prince during the last years of the reign of Jayasimha-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Eḍeru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishnuvardhana-*Mahārāja* II, his son Vijayasiddhi (i.e., Maṅgi-yuvarāja) and the latter's son Vishnuvardhana-*Mahārāja* (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōri daughter of Śrī-Maghinduvārāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōri to king Vishnuvardhana III is not made clear by the wording of the inscription. Records of Vishnuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of the grant was Kadaṛeya (*i.e.*, Katakārāja) Tina of the Vātatta-gāma (village?) Vishṇuvarḍhana III-Vishamasiddhi. We know of three other records of this king which have been hitherto discovered. These are :—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Prithivipōṛi of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikuṇḍa grant made to the Jaina temple at Bezvada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishṇuvarḍhana I who bore the surname Vishamasiddhi, since Vishṇuvarḍhana III is not known to have possessed this title from any of his own inscriptions.

THE RASHTRAKUTAS, WESTERN CHALUKYAS AND YADAVAS OF DEVAGIRI.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshtrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshtrakūṭa record is not dated; but it must be one of Nripatuṅga Amōghavarsha I who ruled between A.D. 814-15 and 877-78. The name Duddayya referred to in

Amōghavarsha I.

No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*,) Indavali, etc., is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pulluḷḷu*, *bālavana* and the *māgiladere* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmūṇḍas* and the twenty-five *mahāyana*-[Ba]lāṅgigas to protect the charity.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chālukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and ditya Bhatāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory

Early records of the Chālukyan kings of Bādāmi in the Bellary district.

chief called Tonḍamāna Muttarasa is mentioned as having captured Nāgamāṅgala and conferred certain privileges on the *gāmūṇḍas*, residents and accountants (*karana*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's Kanarese dynasties in Bombay Gazetteer, Vol. I, Part II.

15. The eight remaining western Chālukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A.D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238-39) and [Perma]-

The later Chālukya kings of Kalyāṇi.

Jagadēkamalla II (1138-39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gandarādityarasa, the lord of Māhismatipura and the ruler of the Madhyadēśa, who was then in charge of Sindavādi one thousand, Bennavūr twelve and the

Sōmēśvara I.

āya-bhatta village of Muṛugunda (No. 711 of Appendix B). Another subordinate of the same king was the Pallava chief Vira-Nolamba Pallava-Permānadidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kālapriya and the Vishnu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu. Vira-Nolamba Pallava Permānadi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chālukya-Vikrama Era. They mention the feudatory chiefs

Vikramāditya VI.

Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriṅje (Miraj) and Gōkāvi (Gokak), born in the Solar race

and the Kāśyapa-gōtra, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarasa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya,

Sōmēśvara III.

belong two records (Nos. 695 and 699 of Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chālukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chālukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vira-Nolamba Irūṅgōla-Chōlamahārāja who held the titles 'the lord of Oreyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅḡḡḡa Garudi-setti who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, viz., Nos. 696 and 701 of Appendix B. The former refers

[Perma]-Jagadēkamalla II.

to the *Mahāpradhāna*, *Śrīkarana*, *Herilāla-sandhivigrahi* and the *sēnādhipati* Kēsimaṃyā, son of Kamma-Nāya[ka] who was the *hergade* of Manedade-nādu, Mi[diri]-nādu, Kosage, [lū]lūru-nādu, Kallakelagu-nādu, Kolipake-nādu and Sindavādi-nādu. His son the *Dandānāyaka* Chiyamarasa was ruling the Sindavādi-nādu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhartin *Samvatsara* = A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

16. Of the Yādavas of Dēvagiri we have four records, viz., two of Kannara or Kamharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhikārīn* Jōgama-Rāhutta ruling the Sindavādi country. One of the latter's subordinate in

The Yādavas of Dēvagiri.

the 17th regnal year Sarvajit, was Rājakulada-rāyason of Dēvarāṇe who gave four villages in the Sindavādi-nādu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyanāvarāchārya*, *Ekāṅgarāya*, *Svayambhu-khandeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātṛi was Lakhumi-dēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

THE CHOLAS.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavādi in the Trichinopoly district and the Vishṇu temple of Arulālapperumāl at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōlas were secured from Tiruvārūr and Tirumalavādi. An inscription of Rājarāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkaṇ Tillai Alagiyaṛ *alias* Sōlamādēviyaṛ,

Parakēsarivarman.

of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumalavādi-Udaiyaṛ which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Kolliḍam, a branch of the Kāvēri.

19. No. 14 of 1920 is dated in the 27th year of Rājākēsarivarman but from the astronomical details it is attributable to Rājārāja I who ascended the throne in 985 A.D. It records a gift of land by Iṅgōṇ Pichchi, queen of Rājārāja I. Iṅgōṇ Pichchi, the senior queen (*mūta dēviyār*) of Rājārāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājendra-Chōla I records a long list of gifts made to the god Vidi-Vitaṅkar, another name of Tyāgarāja, by Anukkiyār Paravai Naṅgaiyār, by Arumolikūttan Lōkamārāyaṇ and by Iṣaṇaikkurai-uḍaiyār Nakkaṇ Orri between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Anukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that

Rājendra-Chōla I.

between the 38th day and the 199th day of the 18th year the same lady covered the shrine of Vidi-Vitaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājendra-Chōladēva and Anukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājendra-Chōla's successors, *viz.*, Rājādhirāja I and Rājendradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichehōla Manumasiddarasa to the temple of Arulālapperumāl at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantālvār was built by Śīya-Gaṅgaṇ son of Chōlēndrasimha, lord of Kuvalālapura and born of the Gaṅga family in Śāka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvātēśvara temple at Dārāsuram near

Kulōttuṅga III.

Kumbhakōnam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periyapurāṇam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

PERIYAPURĀṆAM SCULPTURES IN THE TEMPLE AT DARĀSURAM NEAR KUMBHAKONAM.

North Wall.

1. *Avanāsiyāṇḍār Mudalaivāyppillai*—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṇār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāsi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. *Tirumurugaṇpūṇḍiyil perrapadi* (No. 2 on the same wall). *Enroute* to Tiruvārūr from the Chēra country and very near Tirumurugaṇpūṇḍi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumurugaṇpūṇḍi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. *Udaiyanambiyai vēdarvaliparittapadi* (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. *Udaiyanambikkū ōlai vēṇṇaruliṇapadi* (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Śāṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvorriyūr. At the time when Sundaramūrtti visited the temple at Tiruvorriyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Śāṅgili, “never to part”. As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the *maṇḍu* tree. But the god instructed Śāṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. *Udaiyanambiyai āṇḍukondaruliṇapadi* (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruvennainallūr and there miraculously disappeared into the *liṅga* while Sundara observed.

6. *vana-ōlai kātṭiṇapadi* (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. *Udaiyanambi eḷundarulugirār* (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvaṭī. There was mutual admiration. Śiva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Śāṅgili and Paravai both of whom married Sundaramūrtti.

N.B.—The above 7 scenes relate to the miracles in Sundarar's life.

8. *Isaiṇāmiyār* (No. 8 on the same wall).—The woman who brought forth the great Sundarar.

9. *Śudaiyaṇār* (No. 9 on the north wall).—The father of the famous Sundarar.

10. *Tirunīlakandapperumbānār* (No. 10 on the same wall).—This *bhakṭa* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jāṭara* (cymbals) to sound with the same in order to help her husband to keep time.

11. *Kō-Śēṅapperumāl* (No. 11 on the same wall).—This is a Chōḷa king who, by his great devotion, attained to the rank of Saints (Nāyaṇārs). As a king he is represented with a crown.

12. *Nēśāṇḍār* (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. *Pāṇḍimādēvī* (No. 13 on the same wall).—She was the wife of the Pāṇḍya king Neḍumāraṇ. She was the daughter of a Chōḷa king. She went by the name of Maṅgaiyarkkaraśiyār. When the king favoured *Jainism* she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.

14. *Appālum-adichehārnda-adiyār* (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōla and Pāndya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. *Mulunāru-pūsiya muṇivar* (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. *Mukkālam-tirumēni-tinduvār* (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *līṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *līṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. *Tiruvārūr-pirandār* (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. *Paramaṇaiyē-pāduvār* (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. *Pattaraiyē-panivār* (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyanmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. *Kōtpuliyāndār* (No. 20 on the same wall).—This Nāyanār of Tirunāṭṭiyattāṅgudi in the Tanjore district was a commander-in-chief under a Chōla king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*ganas*).

21. *Puḡattunaiyār* (No. 21 on the same wall).—This *gurukkal* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *līṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *līṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *bali-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *bali-pīṭhā* also.

22. *Śeruttunaiyāndār* (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyanār observing the wife of Kaḷarsīṅgar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. *Idaṅgaliyāndār* (No. 23 on the same wall).—He was a king of Kōdumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Idaṅgaliyāndār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tomtomming.

24. *Kaḷarsīṅgaṇār* (No. 24 on the same wall).—This Kādava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śeruttunai Nāyanār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.
North Wall—cont.



12. Nésāṇḍār.



13. Paṇḍimādevī.



14. Appalum-ṛḍichohārnda-aḍiyār.



15. Muḷunīṛupōṣīya Moṇivar.



16. Mukkalam-tirumēṇitṇḍuvar.



17. Tiruvār-ṛiṇḍār.



18. Paramāṇaiyē-ṛaḍuvar.

Plate III.
North Wall—cont.



19. Pattaraiye-panivar.



20. Kōṭpuliyaṇḍar.



21. Puḡalttunaiyar.



22. Śeruttunaiyaṇḍar.



23. Iḍaṅḡaliyaṇḍar.



24. Kaḷarsīṅḡaṇḍar.



25. Muṇaiyaḡuvar.

Plate IV.
West Wall.



26. Vayilar.



27. Nedumaranar.



28. Kariyar.



29. Sirappuliandar.



30. Kapampulanar.



31. Aiyadigal Kadavarkonar.



32. Sattiyandar.



33. Kaliyanar.



34. Kalikkambandar kadai.



35. Adipattar kadai.

immediately was much offended at this, but on Śeruttunai Nāyanār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. *Muṇaiyaḍuvār* (No. 25 on the same wall).—This native of Nīdūr in the Chōla country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. *Vāyilār* (No. 1 on the west wall).—This Nāyanār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. *Nedumāraṇār* (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṇ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkaraśi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Nedumāraṇār or Niṇṇaśirnedumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. *Kāriyār* (No. 3 on the same wall).—This native of Tirukkādayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōla and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. *Śirappuliāṇḍār* (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. *Kanampulāṇḍār* (No. 5 on the same wall).—He was born at Irukkuvelūr (Vaidīsvaraṅkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch?).

31. *Aiyāḍigal Kāḍavarkōṇār* (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. *Sattiyāṇḍār* (No. 7 on the same wall).—A native of Variṇjiyūr in the Chōla kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. *Kaliyaṇār* (No. 8 on the same wall).—This wealthy oil-monger of Tiruvorriyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyanār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. *Kalikkambāṇḍār kadai* (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvati appear seated on their *riṣhaba* (bull) to give salvation to them.

35. *Adipattar kadai* (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *rishaba* (bull) and gave him salvation. The Nāyanār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. *Narasiṅga-muṇaiyaraṇṇar* (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ārdrā asterism. On such a day even when a pseudo-Śaiva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. *Pugalchchōḷaṇṇar* (No. 12 on the same wall).—This Chōḷa king who was ruling at Uṇṇaiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. *Poyyadimaiyillāda pulavar* (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *mandapa*.

39. *Kūṇṇuṇṇar* (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōḷa king, he prayed to God Natarāja to crown him with his holy feet. God blessed him accordingly. His vassals are seen paying homage to him.

40. *Gaṇanādāṇḍar kadai* (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. *Śērāmāṇ-Perumāl kadai* (No. 16 on the same wall).—This is another name of Perumākkōḍaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bānapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bānapattirar.

42. *Śruttonḍar kadai* (No. 17 on the same wall).—This devotee of Tiruchchēṅgāttāṅgudi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. *Śākkiyaṇṇar* (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivism and spent his days in the worship of the *līṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *līṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

South Wall.

44. *Eyarkōṇ Kalikkāmāṇḍar* (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Śiva. He executed

Plate V.
West Wall—cont.



36. Naraśiṅgamuṇaiyaraiyar.



37. Puṅgalchchōḷaṇār.



38. Poyyaḍimaiyillāḍa pulavar.



39. Kūruvaṇār.



43. Śakkiyaṇār.



40. Gaṇaṇāḍaṇḍār kaḍai.



41. Śrāmaṇ-Perumaḷ kaḍai.



42. Śiruttonḍār kaḍai.

Plate VI.
South Wall.



44. Eyarkōṇ Kalikkāmaṇḍar



45. Āluḍaiyapillaiyar.



46. Naminandiḍigal.



47. Seyñalar-pillaiyār kadai.



48. Tirukkunṛputtonḍar.



49. Tirunālaippōvār.



50. Ilaiyamāraṅguḍi Marār kadai.

repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrtti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. *Aludaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārṇvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *rishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. *Naminandi-adigal* (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Aranēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed; when there arose an aerial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. *Śēṅṇālūr-pillaiyār kaḍai* (No. 4, same wall).—This is Chandeśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chandeśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. *Tirukkurippuṇḍar* (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. *Tirunālaippōvār* (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Natarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Natarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. *Ilaiyamāraṅguḍi Mārār kaḍai* (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva. At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārṇvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumalaṅvādi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūrūrūḍaiyāṇ Terri Periyāṇ *alias* Ediriliśōla Mūvēnda-vēḷāṇ repaired the *nitta-maṇḍapa* in the temple of Tirumalaṅvādi-Uḍaiyār, the Vishnu

temple with its *mandapa* and the Tāyilunallān-*mandapa* by extending their area and improving their general appearance. He replanned the village and opened the street called Vikrama-Chōlaṇ-tiruviḍi by filling up a large pit in the centre of the village. He also protected the village from the inundations of the river Kolliḍam by removing further south the southern embankment at the spot where the river turning to the north was likely to damage the village during high floods. For these meritorious acts of his, he was requested to live in the village of Tirumalaṇvāḍi and a house was given him to live in. At present the said corner is being protected by a stone embankment by Government.

Rajarāja III.

THE KINGS OF KONGU.

24. Dhārāpuram which is found mentioned in inscriptions as Parāntakapuram and Rājārāpuram, and which is claimed to have been the *quondam* capital of the Kongu kings for some time, was taken up for a detailed talukwar survey during the year in response to a request from Mr. F. J. Richards, Collector of Coimbatore.

In popular legend, Dhārāpuram is commonly believed to be Virāṭapuram, wherein the scenes of the stirring incidents of the last year of the Pāṇḍavas' exile were laid in the *Mahābhārata*, and the fertile Hindu imagination has coupled certain places in and around this town with memorable episodes from the great epic. For instance,

Dhārāpuram in legend.

Dalavāyppattanam five miles to the south of Dhārāpuram, is considered to be the place where the brothers met in solemn conclave (*tanigirukkai*) to pitch on Virāṭapuram as best suited for their life of *incognito*; Kadarrūr, Kārattoḷuvu, and Tiruppūr are connected with the cattle-lifting raids of Duryōdhana; Kīranūr is the tryst where Bhīma met and fought his vengeful duel with Kīchaka, and Naṇjupoygai near Aravakkurichechi, the watercourse from off which the brothers quaffed their poisoned drink. It is also noteworthy that Draupadī seems to be a fairly popular name among the women-folk of the labouring classes.

In the year under review about 180 inscriptions were copied in this taluk, the major portion of which are records of the kings of Kongu; but they have not helped to dispel the obscurity in which the history of these kings is enveloped with their puzzling maze of Chōla and Pāṇḍya names.

25. First in order comes a record of Vikrama-Chōla (No. 187 of 1920) dated in the 20th year of his reign. He has been distinguished by the title '*Kōṇāṭṭān*'. A record of this Vikrama-Chōla with the same

Kalimūrkhā Vikrama-Chōla.

epithet has been found at Tiṅgalūr in the Coimbatore district (No. 614 of 1905) and is dated in Śaka 9[67] (= A.D. 1044) his 40th year. Five records of the present collection (Nos. 181, 183, 185, 190, and 215 of 1920), in neatly engraved Vaṭṭeluttu alphabet belong to the reign of a king Kalimūrkhā Vikrama-Chōla with dates ranging between his 27th and 42nd years, and, considering the ancient form of the script used and the high regnal years given, it is not improbable that the two kings are identical. If this is so, Vikrama-Chōla's reign of 40 years known so far is extended further by two years while his initial date would be A.D. 1004-5. It may be noted that the title Kalimūrkhā is also assumed by the Chēra king Ravikōḍai (No. 12 of 1891). Two of the Vaṭṭeluttu inscriptions of this king (Nos. 183 and 185 of 1920) begin with a short introduction which being nothing more than a laudatory prelude refers "the year of the King when, having taken Vendi-nāḍu he wielded the sceptre seated resplendent under his glowing white parasol appropriating for himself just a sixth share of the produce of the land discarding the rest and was (to his subjects) like a mother dear to her new-born babe." In No. 187 of 1920 noticed above, the name of the king's daughter is given as Vikramamāsōla[ṇ-Śōlamā]dēviyār, while in No. 183 of 1920 are mentioned Tirukkalumala-nāḍu (Shiyali in the Chōla country was called Kalumalai) and the name of the donor, one Vāṇavaṇ Uttaramantri.

26. Kō-Abhimāna-Chōla Rājādhirāja whose reign must have extended from 1080 at the earliest to at least 1100 A.D.

Abhimāna-Chōla Rājādhirāja.

(No. 573 of 1905) is represented by three inscriptions (Nos. 202, 223 and 249 of 1920); but in the last one the king appears without the prefix Abhimāna-Chōla.

Nos. 198 and 205 of 1920 are records of king Rājādhirāja Uttama-Chōla, of his 8th and 17th years respectively. The

Rājādhirāja Uttama-Chōla.

name Rājādhirāja prefixed as his patronymic may perhaps favour the conclusion that Uttama-Chōla was the son of Abhimāna-Chōla Rājādhirāja and succeeded him on the throne. A different Abhimāna-Chōla [Rājādhirāja], a relative (*urimaiyar*) of the king's *sāmantas* figures as the donor in No. 205 of 1920 and mention is made in No. 198 of 1920 of a certain Kēralakēsari Amarabhayaṅkaraṇ Kōṭpuliyaṛ, one of the *Vāḷilārs* (?) of the king.

27. No. 192 of 1920 is a record of the 6th year of king Rājādhirāja Vira-Chōla whose reign began in 1118-19 A.D. and continued at least for five years (*Annual Report* for 1905-06, paragraph 38). The title Rājādhirāja prefixed to his name makes him also a probable son of Abhimāna-Chōla Rājādhirāja and therefore the brother of Rājādhirāja Uttama-Chōla. The inscription supplies the interesting information that the lands of a Brahman named Kāmakkāṇi Sōmāsi who was arraigned for high treason, were confiscated to the State and that they were purchased by one Periyāṇ Sōlaṇ *alias* Viraśōḷkkangayan for 30 *pon* and presented to the temple of Valaṇjulinātha at Piramiyam *alias* Viraśaṅgāda-chaturvēdimāṅgalam for the expenses connected with the recitation of the *Tiruppadiyam* hymns. In three inscriptions Nos. 111, 189 and 204 of 1920 figures a king named Vira-Chōla Kalimūrka-Perumāḷ with regnal years 14, 13 and 24 respectively and considering the form of the Vatteluttu alphabet in which some of his records are engraved, it is likely that he was earlier in point of time to Parakēsarivarman Vira-Chōla 'who ruled the two Kōṅṅus' but may be identical with Perumāḷ Vira-Chōladēva mentioned in paragraph 41 of the *Annual Report* for 1909-10. Future researches must establish whether Rājādhirāja Vira-Chōla and Vira-Chōla Kalimūrka-Perumāḷ were identical or if different, the relationship that existed between them which may in all probability have been that of father and son.

28. No. 276 of 1920 mentions one Uttama-Chōla Viraṇārāyaṇa with the regnal year 2 and there is nothing to controvert his identification with Rājakēsarivarman Tribhuvanachakravartin Viraṇārāyaṇa (paragraph 41 of the *Annual Report* for 1909-1910) whose latest year hitherto discovered is 10. The name of Uttama-Chōla prefixed to him probably indicates that he was the son of Rājādhirāja Uttama-Chōla and we

Uttama-Chōla Viraṇārāyaṇa.

may not be far wrong in surmising that Viraṇārāyaṇa was an infant when his father died and that during his minority his uncle and probably his son after him reigned on the throne and that when Viraṇārāyaṇa came of age the kingdom passed into his hands by the death of Vira-Chōla Kalimūrka-Perumāḷ or on account of his own greater claim to the throne as the descendant of a direct line. Between Rājādhirāja Uttama-Chōla and Kulōttuṅga mentioned in the next paragraph an interval of about 30 years, the reigns of Rājādhirāja Vira-Chōla and Vira-Chōla Kalimūrka-Perumāḷ (for 5 and 24 years respectively if the two kings are different or for only 24 years if they are identical) and that of Viraṇārāyaṇa for at least 10 years have to be accommodated. This view is also in consonance with the conclusion arrived at on page 105 of the *Annual Report* for 1909-10 that Perumāḷ Vira-Chōla must have been either a predecessor or a contemporary of Viraṇārāyaṇa.

29. The next king of this dynasty is Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōladēva whose reign may have commenced in about 1149 A.D. working back from the known date of Virarājendra's accession and extended to at least 34 years

Kulōttuṅga-Chōladēva.

according to No. 661 of 1905. Among the inscriptions in this year's collection Nos. 165, 194 and 275 of 1920 refer to him with the two titles, while the rest (Nos. 171, 181, 201, 266 and 280 of 1920) mention him only by name and in none of these has the regnal year 34 been exceeded.

30. By far the largest number of records of the dynasty copied this year are those of Virarājendra and the regnal year 45 still continues to be the maximum limit

Virarājendradēva.

for him. But they do not contain any fresh matter of special historical value that could help to throw light on the history of his long reign. No. 118 of 1920 mentions Pulāmbi[*r*]aikkōṭṭai, a fortified stronghold in his kingdom, which was garrisoned by a contingent of 1,000 men under the captaincy of one Kōkaṇḍara Pallavaraiyaṇ. In No. 123 of 1920 a town called Rājaviḥchādirapuram finds mention and a certain

sāmanta of the king, Telinganādudaiyān by name, is the donor figuring in No. 154 of 1920. Koṅgūr was called Jayāṅgaśōlanallūr and it is not unlikely that Jayāṅgaśōla was the surname of Virarājēndra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vira-Chōla, both of whom claimed to have ruled the two Koṅgus. *Amudaṇ-achehu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achehu* and *undi-achehu* noticed in paragraph 20 of the *Annual Report* for 1915-16. '*Rājakēsari-kāl*' (No. 181 of 1920) and '*Purakēsari-kāl*' (No. 183 of 1920) were evidently the names of the standards measures of quantity and '*Parakēsari-kal*' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression “பாரச்சரிக்கல் துளைசிறை செம்பொன் ஆணி ஒட்டா[பு*]பது” in No. 186 of 1920.

31. In the *Annual Report* for 1905-06 it has been pointed out that there were two Vikrama-Chōlas who succeeded Virarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and His successors. the other a Parakēsarivarman Tribhu-

vanachakravartin whose reign began in 1273-74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909-1910). Several inscriptions of Vikrama-Chōla have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōla, with the epithets Parakēsari Tiruchchirāmbalamudaiyān.

32. The date of Rājakēsarivarman Tribhuvanachakravartin Vira-Pāndya whose reign has been fixed in the *Annual Report* for 1905-06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same. Vira-Pāndya.

Sundara-Pāndya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Koṅgu chronology continues indefinite. No. 160 of 1920, a record of Alāṅgiyam *alias* Uttamachōlanallūr, mentions a gift of land for the maintenance of a *matha* for Nāyanār Jñānamūrttidēvanāyanār made in the reign of a king whose name has tentatively been read as Emmandalamum-koṇḍaruliya Vira-Sundara in the [7]51st year, Arpaśi month. It is not understood who this king is and to what era the date belongs. Sundara-Pāndya.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeḷuttu characters and is dated in the 6 + 9th year of Kō-Varaguna Parāntaka who bears the characteristic Chēra title of *Chandrādityakulatitaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāndya king Varaguna (862 A.D.) and the Chōla king Parāntaka (A.D. 907) leads to his probable identification with Kōkkandaṇ-Viranārayana or Kōkkandaṇ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāndya Varaguna and the Chōla Parāntaka as surmised on page 59 of the *Annual Report* for 1910-11 and on page 61 of the *Annual Report* for 1911-12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkandaṇ-Ravi, S.I.I., Vol. II, p. 386. Varaguna Parāntaka, probably the Chēra king Kōkkandaṇ.

34. With the additional information now available, the following may be taken as a tentative list of the Koṅgu kings so far known:—

Kōnāttāṇ Vikrama-Chōladēva probably also called Kō-Kalimūrkhā Vikrama-Chōladēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōla Rājādhirāja from 108 * to at least 1100 A.D.
Rājakēsarivarman Rājādhirāja Uttama-Chōla with a reign of at least 17 years.
Rājādhirāja Vira-Chōla from 1118 for at least 5 years.

Perumāl Virachōladēva or Viraśōla-Kalimūrka-Pērumāl with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōla Viranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Viranārāyaṇa and Kōnēriṇmaikondāṇ with a reign of at least 10 years.

Rājakēsarivarman Kulōttuṅga-Chōladēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vira-Chōla 'who ruled the two Koṅgus', also called Kōnēriṇmaikondāṇ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Virarājēndradēva also called Kōnēriṇmaikondāṇ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōla from 1255 to at least 1263 A.D.

Rājakēsarivarman Tribhuvanachakravartin Vira-Pāṇḍya from 1265 to at least 1281 A.D.

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōla from 1273 to at least 30 years.

35. The kings whose place in the Koṅgu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāla-Chōladēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jātavarman Sundara-Chōla-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōnēriṇmaikondāṇs and Parakēsarivarman Kōnēriṇmaikondāṇs.

THE VIJAYANAGARA KINGS.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōlas, and their feudatories Gandagōpāla and Vijayagandagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vira-Sāyaṇa Udayār down to Venkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Vishnu temples, seem, however, in later times to have developed a special predilection to Vaishnavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vira Sāyaṇa Udayār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vira-Sāyaṇa Udayār, son of Kampana I, corresponded to Śaka 1285, we are enabled to

Sāyaṇa Udayār.

identify the king of the present inscription with that same son of Kampana I. Another inscription (No. 241 of 1920) of the *Mahāmandalēśvara* Vira Sāyaṇa Udayār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Dundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382-83) and belongs therefore to the son of Bukka I.

38. In a record (No. 662 of 1919) of Kampana II dated in Śaka 12[96] figures the donor, Kōnappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakandaṇ* and *Bāshaikkuttappuvarāyagandaṇ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramādīcha (corresponding to Śaka 1295)

Kampana II.

copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

records hitherto discovered in Kōngu and they state that the temple of Nāgīśvara-mudaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvudaiyarāja, a local chieftain. This leads to the not improbable conclusion that Kōngu was at this time a Vijayanagara viceroyalty.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaladēva Mahārāya, son of Pillaiyār Podukkamūr Siddharasār is mentioned with a long string of Sanskrit epithets, such as
 Harihara II. *Vrishabhatāñchana, Bhāradvājagōtra-
 pavitra, Mailāpurandhara, Mallāpuravallabha, Pallavāditya, Jagadēkabhairava, Bhuvani-
 nārāyaṇa, Rūpakandarpa, etc.*

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādi was permitted to be colonised by ryots for cultivation purposes and that gifts of
 Harihara III. *Dēvarāyapon* (same as the *Dēvarāya-
 pagodas* mentioned on page 85 of the *Annual Report* for 1910-11) and a tax of one *panam* per village were given to the temple for its expenses.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's கருவக்கள், the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kadavar*) in No. 216 of 1920.
 Kumāra-Mallikārjuna.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Padaiparru *alias* Tēperumālnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikarambu*) overgrown with heath and other wild shrubs, was purchased as *ulavukkāni*, that its profitless level was tackled and that it was then made irrigable by means of a new channel and that the income accruing from the land, as thus improved, was distributed between the Varadarāja and Tirumalīśaiālvār temples in a certain ratio.
 Virūpāksha II.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vira-Narasīngadēva Mahārāya in Śaka 143[1] a Setti of Narasīngarāyapuram provides, among other things, for offerings to Tirukkacchinambi, the Setti saint of Conjeeveram and a contemporary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.
 Vira-Narasīngadēva-Mahārāya.

44. Inscriptions belonging to Krishnarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos. 474 and 533 of 1919) copied at Conjeeveram give a complete list of Krishnarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvannāmalai) and No. 196 of 1903 (Telugu inscription at Kālahasti), a portion of which has been summarised on page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kālīṅga, he started again for Bezwada, laid siege to the fort of Konḍapalli and captured alive the (Oriya) chiefs Praharāju-Śiraschandra Mahāpātra, Bōdajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Teliṅgāna forts of Anantagiri, Undrakōṇḍa, Aruvapalli, Jallipalli, Kāṇḍikōṇḍa, Kappaluvāyi, Nallakōṇḍa, Kambamettu, Kanakagiri, Śāṅkagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōttunūru in

the very heart of the Kalinga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara via Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908-09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāl at Vishnu-Kāñchi a present of the *Punya-kōti-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalā-dēvī is again recorded in three trilingual (*Tamil, Kanarese and Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuluva dynasty from Īśvara down to Krishnarāja, while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmrānāthaśvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishnu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-madu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Krishna images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhy teacher Paramahansa Parivrajakāchārya Vyāsa-Tirtha, the disciple of Brahmanya-Tirtha, secured from the king, the village of Pulambakkam in Padaividu-rāja, for conducting the Āvani festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Gottimukkil Timmarasa of the Bhāradvāja-gōtra, and the Āśvalāyana-sūtra, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908-09, he is mentioned as the son of Kondamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Kondamarasayya and Timmā-Danāyaka Udaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Kongu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Śaka 1454-55 in the reign of Krishnadēvarāja; but as we know that Krishnarāja died in Śaka 1452 and was succeeded by his half-brother Achyutarāja in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāja is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tulābhāra* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōdāna* and other ceremonies performed by him at the time of his visit to the Varadarāja-

Achyuta.

svāmi temple in company with his wife Varadādēvī and his son Chinna Venkatātri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśī* days and on the *Kauśika-Dvādaśī* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishthā-

chārya Paramahansa Parivrājakāchārya Vēdāntāchārya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ahābalam mutt; but the dates of their assumption of the *gādi*, viz., 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishṇadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Dannāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Dannāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchī and whose relationship to Virūpāksha-Dannāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasam Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Śāluva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmrānātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529-30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvīdaiyāttam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandāḍai Rāmānujāyāṅgār, Paravastunayinār and Vada Tiruveṅgada-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandāḍai and Paravastu are found among the family names of important Śrī Vaiṣṇava families like the Tātāchāryas of Conjeeveram.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuḷuva line, watchful of every opportunity to flinch more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Vitthala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayyadēva and Rāmarāja-Vitthalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-gōtra and the Āpastamba-sūtra. In No. 504 of 1919, the donor is one Rāṅgayyadēva-Chōla Mahārāja, son of Manumapallī Śālukkayyadēva-Chōla Mahārāja of the Kāśyapa-gōtra, Āpastamba-sūtra and of the solar race and bearing the *birudas Mahāmaṇḍalēśvara* and *Appratkāmallā*.

The Mattli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvēri-vallabha*, *Katikasurāhāra*, *Ōttētturājulattigunaganda* and *Gajasimha*. He is evidently the son-in-law of Krishṇadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-gōtra and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 591 of 1912) where he is stated to have made some presents for the merit of one Krishṇappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Rāṅgarāja who is perhaps identical with the agent of Yaṅa Tirumalarājayya, who was enjoying the *jāghir*

of Konḍavidu—*vide* Director-General's Annual Report for 1911-1912, p. 180; and it is not unlikely that Nāgarāj referred to in No. 550 of 1919 as the son of Kadappai Siddhirāja of the Ātrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tālapākkaṁ family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayaṅgār, his grandson Chinna Tirumalaiyyaṅgār and his great-grandson Tiruveṅḡalappaṅgār.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised

Śrīraṅga II.

that it was the year of his accession to the throne since the latest record of his predecessor Sadāśiva is dated in Śaka 1492 and Tirumala I's short *de-jure* reign has also to be located between these two reigns. Achyutappa-Nāyaka, the son of Adappam Chinnadēvappa-Nāyaka of Vēppambattu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *dalavāy* of *Mahāmandalēśvara* Rāmārāju Venkatapatidēva Mahārāja, who is presumably Venkaṭa I who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's régime till the time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the Varadarāja temple which was in the hands of one Rāmayya, was cancelled at the instance perhaps of Kumāra-Tātāchārya, the manager of the temple affairs and was ratified by the order of Venkatapatidēva, that the contract was thereafter conferred, for a lump sum of 500 *poṇ* which was credited into the temple treasury, in favour of Tiruveṅḡadaśirukkaṇ *alias* Parāṅkuśa Tirupani-pillai of Tiruppullāni of Pāṇḍi-maṇḍalam, a probable partisan of the all-powerful Tātāchārya, that the lessor was allowed to enjoy the perquisites of his office such as prasāda, cakes, fees, house-site, etc., and that the items of the *nirvāha* (superintendence) were the arrangements for the Srijayanti-*uriyadi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain Rāmānujappa who is stated to have hailed from the same Tiruppullāni and attained to undying fame in his devoted service and *tiruppani* to god Varadarāja.

51. The next king of the Karnāta line, Venkatapatideva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēdamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya* Eṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of Śrīraṅga II, he figures with his single name of Kumāra Tā-

Venkaṭa I and Tātāchārya.

tāchārya without the resounding Vaishnavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Venkatapati, to whom he was the spiritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this Kumāra-Tātāchārya who was also known as Lakshmikumāra and Kōṭikanya-kādānam Tātāchārya, lived in kingly splendour at Conjeeveram at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God Venkatēśa on the Phanipatigiri (*i.e.*, Śēshāchala—Tirupati) with gold in the year Promōdūta corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadarāja in erecting the Kalyānakōṭi-*vimāna* in gold for the goddess Lakshmi in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the Garuḍa, Hanuman, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called Tāṭasamudram are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, Ānanda, refers to the erection by him of the Kalyānakōṭi-*vimāna* to the goddess perhaps in emulation of the Puṇyakōṭi-*vimāna* set up by Krishṇadēvarāja, which Tātāchārya is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimsati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyankulam) which was dug by himself.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Venkata II, 'who' was seated on his jewelled throne at Ghanagiri' and records a gift by Tam-mappa-Nāyadu, son of Pāchada Chinna Krishnappa-Nāyaka.

MISCELLANEOUS.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōlas, sometimes wielding independent authority, have been often met with in

Gaṇḍagōpālas.

records coming from the districts of North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tammu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report on Epigraphy* for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāṅgādu and Tirup-pāsūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpālādēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichechōḷaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ alias Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōla Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichechōḷaṇ who signs his name as Rāja-Gaṇḍagōpāla or *Allālanātha padalāṅchechhanu* and issues orders under royal writ (செருகுச்சம்) in the 2nd to 25th year of an unknown king; nineteen records of (4) *Tribhuvanachakravartin* Gaṇḍagōpālādēva or *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) *Tribhuvanachakravartin* Vīra-Gaṇḍagōpālādēva with the regnal years 3 and 4 of perhaps his own reign.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōla king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-puḍu-māḍai* made to the temple of Arulāpperumāl in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatiya king Gaṇapati

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpālādēva.

(Śaka 1120 to 1182) one of whose ministers Kōṇ Kāṭṭaiyaṇ is mentioned in No. 608 of Appendix B as making a donation to

the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichechōḷaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ alias Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōla king Rājarāja III. Mr. Venkayya identifies him with Chōḍa-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāl as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gandagōpālaṅ-sandi as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāsūr, Tiruvorriyūr, Tiruvālaṅgādu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōla family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvērī-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had

Madhurāntaka Pottappichchōlaṅ Manumaśiddaraśaṅ Tirukkālattidēvaṅ alias Gandagōpāla.

passed away was born Vijjaṇa and in his family was Eṣasiddhi whose son Manmasiddhi married Śrīdēvi. The son of Manmasiddhi was Gandagōpāla "the cataclysmic fire to the ocean, viz., Kalyāṇapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Prithvīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuna king and was the supreme lord of Vikramasimhapurī (i.e., Nellūr)." This description of Gandagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gandagōpāla, later on called by his full name Madhurāntaka Pottappichchōlaṅ Tirukkālattidēvaṅ alias Gandagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchi and was ruling there after making it his own." The inscription registers that he established the service called Gandagōpālaṅ-sandi in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājārāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājārāja III), a certain Gandagōpāla is mentioned with the title 'Pillaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōla king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōlaṅ Tirukkālattidēvaṅ Gandagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the sandi which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājārāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōla rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Tondai-maṇḍalam is a matter not unknown to history.

56. The third Telugu-Chōḍa chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōḷa who in the sign-manual fixed at the end of his records, calls himself Rāja-Gandagōpālādēva. His orders are issued under the mandate (செருமுதம்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Arulāpperumāl a service called Rājagandagōpālaṅ-sandi after his own name and being a great devotee of that god, he calls himself at

the end of some records ' (the servant) Madhurāntaka Pottappi-Chōḷa Rāja-Gandagōpālādēva. who bears the stamp of the feet of the blessed Arulānātha (śrī-Arulānātha-

pada-lāñchhanasya) or Allādanātha ' in place of the usual signature Rājagandagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvorriyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāniga-nagarattār and its Bauddhappalli (Buddhist vihāra). Some of the street names were Mummudichōla-perunderuvu, Arumolidēva-perunderuvu, Nigarili-chōla-perunderuvu, Gandagōpāla-perunderuvu, and Kūrai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappalli at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshī itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now

Conjeeveram streets and Buddhist *Vihāras*.

lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṅkarācārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṅkarācārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappichchōlaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulālapperumāl were impressed with the Gaṇḍagōpālaṇ-seal for purposes of tolls (No. 609 of Appendix B).

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that “with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of

Vijaya-Gaṇḍagōpāla.

his reign.” As seen already the latest date for him found in the present collec-

tion is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōla genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśar who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatilaka*, *Mukhaṇṭi-Kāduvēttivamśavatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśar of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallasiddaraśaṇ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōla feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōla in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vira-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-*gōtra* in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōla in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājārāja III. But from a record of Vira-Gaṇḍagōpāla copied at Tirup-pukkuli near Conjeeveram (No. 179 of 1916) it becomes clear that Vira-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vira-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vira-Gaṇḍagōpāla who is perhaps the same as the Vira-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290-91.

58. The Hoysalas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vira-Ballāla and the rest in that of Vira-Rāmanātha.

The Hoysalas. A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājārāja (III) (1216-1243 A.D.), though they cannot be called Hoysala epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysala king Vishnuvardhana Vira-Narasimha II (1217 A.D.). The names of the

Vira-Narasimha II. individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-danāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbagāṇḍa Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapillai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumalavādi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vira-Narasimha II, named Appaṇa and Samudra Goppaya.

All the inscriptions of Vira-Rāmanātha, the Viceroy of the southern Hoysala dominion, come from Tirumalavādi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection.

Vira-Rāmanātha. They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumalavādi-Udaiyār, an unfailing supply of potsful of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*utlaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீகோயில்' in No. 98 of 1920. *Mahāpradhāni* Virayya-dannāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

59. No. 401 of 1919, a record of Vallāladēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334-35 A.D.) which falls into the reign of Ballāla III (A.D. 1292-1342). It mentions the fact that,

Ballāla III. when on the second day of the month of Tai in that year, the king was encamping at Kāñchipuram, one Kampaya-dannāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-dannāyaka. Mallappa-dannāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called 'Viravallāḷaṇ' which was placed in the Abhiśhēka-mandapa under a canopy (*pandal*) called 'Ariyannavallāṇ' to seat the god on the festival days, when *Tiruvāymoli* (*Saḍagōpaṇ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Śāluva Mangu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāla III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysala dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vira-Ballāla retired south but still managed to nurse his waning greatness in a corner of the Kōṅgumandalam.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reddi kings *viz.*, one of Vēmaya-Reddi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reddis of Konḍaviḍu chiefly lay. An attribute of Vēmaya-Reddi, the first Reddi king and the founder of the family, states that he planted different kinds of gardens

near many a town. This special administrative measure speaks highly of the

The Reddis. cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivamśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured Kāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Ahōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kuṇḍiprabhā (the river Guṇḍlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyajā (Cauvery)

Vēmaya-Reddi.

and the Gautamī (Gōḍavari), to have crushed the pride of Kalingarāya, to have hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēcchas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Śaka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reddi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Errā-Preḡḡada who wrote the *Harivamśamu*.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddiviḍvān who was a great astronomer (*daivajñachūdāman*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛisimha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiparru. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate

Anna-Vēma.

after (the death of) his brother, makes and confirms gifts to Brāhmanas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna-Vēma's favourite surname was Pallava-Trinētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvati whose identity could not be traced in Telugu literature.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phiraṅgipuram inscription has been published with a facsimile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 313 ff. Evidently his great learning earned for him the title *Sarvajñachakravartin* which is

The poet-king Kōmaṭi-Vēma.

given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmanas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharaṇikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādīkārī*) under king Kōmaṭi-Vēma Vīranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāndiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhatta, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says:—"the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṁkara, the village given is Pinapādu, the composer is the poet Śrinātha-Bhattāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṁkara and that all the four were composed by the poet Śrinātha.

63. The *Māhāmandālēśvara* Vira Nañjarāya Uḍaiyār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482-94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhārana and in Paridhāpi corresponding to Śaka 1414.

Ummattūr chiefs.

In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāl temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōla kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (శివ), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518-19 A.D. and he is evidently identical with Nañjarāya Uḍaiyār (1512-40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpanna Uḍaiyār, his father, must have had the other name of Pratāpa Harihara. One Rāhuttaperumāl, son of Parākrama-Pāndyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjarāya holding sway over Kārāyangāni, a portion of Pājarājapura-nādu in the Kōngu-maṇḍalam. *Irājākkal-tambirānār* which is a title mentioned for this chief was also borne by the Pāndya kings, Vikrama and Vira-Pāndya, *vide* paragraph 21 of the *Annual Report* for 1913-1914.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Tēngalai Vaishnavite mark flanked on either side by a conch and a discus. The Tēngalai sect of Vaishnavites in general and that of the temple employees in particular attach great importance to it as it

Lālā Tōḍaramalla.

advertises the prominent part played by one of their own fold in the temple's regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vaḍagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrinivāsa *alias* Āttāṇ Tiruvēṅgaḍa Rāmānuja Jiyar, the image of Varadarāja from its place of retreat in the jungles of Uḍaiyārpālayam and reconsecrated it in its own temple at Kāñchī. Mr. A. R. Śarasvatī in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word 'Tōdara' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōda* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōdaramalla Ranganātha is mentioned and Tōdaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēlakalānidhi* (vide page 1684 of Ranga-charya's 'Inscriptions of the Madras Presidency'). Tōdaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōdaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśingarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishṇu temple images finding an asylum in the jungles of Udayārpālayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Udayārpālayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchī, with the result that, at the special intercession of Śrīmat Paramahansa Parivrajākāchārya Āttāṇ Jiyar, his disciple Lālā Tōdaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Udayārpālayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Ranganātha, had to be restored by Goppana, the famous Brahman general of Kumāra Kampana in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, viz., Śrīnivāsadāsa or Āttāṇ Jiyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonda fame, who fled south when Aurangzeb's force sacked Gōlkonda and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyangār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protege of Tōdaramalla, is said to have granted five villages to the temple of Śrīmushṇam near Chidambaram, in the Śaka year 1636 (1714-15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsīyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōdaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Tōṇḍaradippodi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original

Three statues in the temple.

name of the *gōpura* was Tōṇḍarmallaṇ-vāśal and that this designation in course

of time became corrupted into its present variant, and was connected with the name of the Vaishnava saint Tōṇḍaradippodi-ālvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretensions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōdaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōṇḍarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōṇḍarmall, Mātā Mōhanadēvi

and Pitā Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōdarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōdarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōdaramalla, but for whose heroic recovery of the images from Uḍayārpālayam, the temple may not be enjoying its present prosperity.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakrit, in the time of the Delhi Emperor Alaṅgīr Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-

Ullāh Khān Bahadūr was wielding his viceroyalty in Ūṛukkāṭṭu-kōṭṭam in Tanḍakanāḍu-nāḍu, a district of Jayāṅgondāśōla-maṇḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Vishṇu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Ambi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Geṭimānniyasuratrāṇa*, *Nāvalaṇ*, *Peruntivu-navamanivēndaṇ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.
3. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
 „ the Superintendent, Archæological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the Government of Burma (with C.L.).
 „ the Government of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 „ the Publicity Officer.
 Editors' Table.

